

Christian Reformed leaders to meet with Peterson on abortion

Denyse O'Leary

BURLINGTON, Ont. — Rev. Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada, and Aileen Van Ginkel, director of research and communications, will be joining former Anglican primate Ted Scott and other concerned Christians in a meeting with

Premier David Peterson on Ontario's high abortion rate. They are members of a delegation organized by Citizens for Public Justice (CPJ) under the leadership of public affairs director Gerald Vandezande.

The church leaders are concerned that the Ontario government may implement a report published in January of this

year favouring the establishment of freestanding abortion clinics. Ontario already has the second highest abortion rate in Canada at 21.5 abortions per hundred live births.

Easier access to abortions

The report, commissioned by the Ontario government, was written by Dr. Marion Powell, director of the Bay Centre for Birth Control, which is very active in abortion referral in Toronto. In addition to freestanding abortion clinics, the report asked for extra money to compensate doctors more for doing abortions, and suggested involving more general practitioners in abortions because gynecologists often resist involvement.

The Christian group is concerned about the pro-abortion philosophy and unrepresentative outlook of the Powell report. According to Gerald Vandezande, "there is no real consensus on where the province should go on abortion. There is sharp disagreement, and, in addition, the Powell report does not deal at all with the issue of alternatives to abortion. We want the government to do two things — call a moratorium on implementation of the Powell report and set up a public consultation similar to the ones we now have on social assistance (the Social Assistance Review Committee) and the legislative committee on Sunday shopping.

"A broader public consultation can also tackle the crucial issue of the need for realistic alternatives to abortion —

Continued on page 4 ...

Thinkbit

*I make this song for thee
Lord of the world
who has everything in the world
except this song*
Leonard Cohen

Pentecost 1987



*I choose the dove
with airy wings
soft-feathered breast
and gentle cooing
descending on me
fresh, renewing
a voice from heaven
down to my Jordan
bringing love.*

*But tongues of fire
in this swirling place
choose me and energize
my halting frame.
Work to be done
sings my own flame
race to be run
praise to be won
for Someone's name.*

*O fiery Spirit
be the power
which I must spend
while it spends me
to light the hour.
But when I falter
be the dove
soft-feather me
with cooing love.*

Bert Witvoet

Calvinist Contact

Second Class Mail

Printed in Canada

Postage paid at St. Catharines, Ont.
and Lewiston, NY — see page 2

June 5, 1987

42nd year of publication,
No. 2074

British group establishes Canadian school clone

Robert VanderVennen

CAMBRIDGE, England — Friends and former students of the Institute for Christian Studies (ICS) in Toronto established a national educational organization called College House, here on May 9. The stated aim of College House is "To promote the discussion and living out of a radical and integrated Christian world stance in all areas of life."

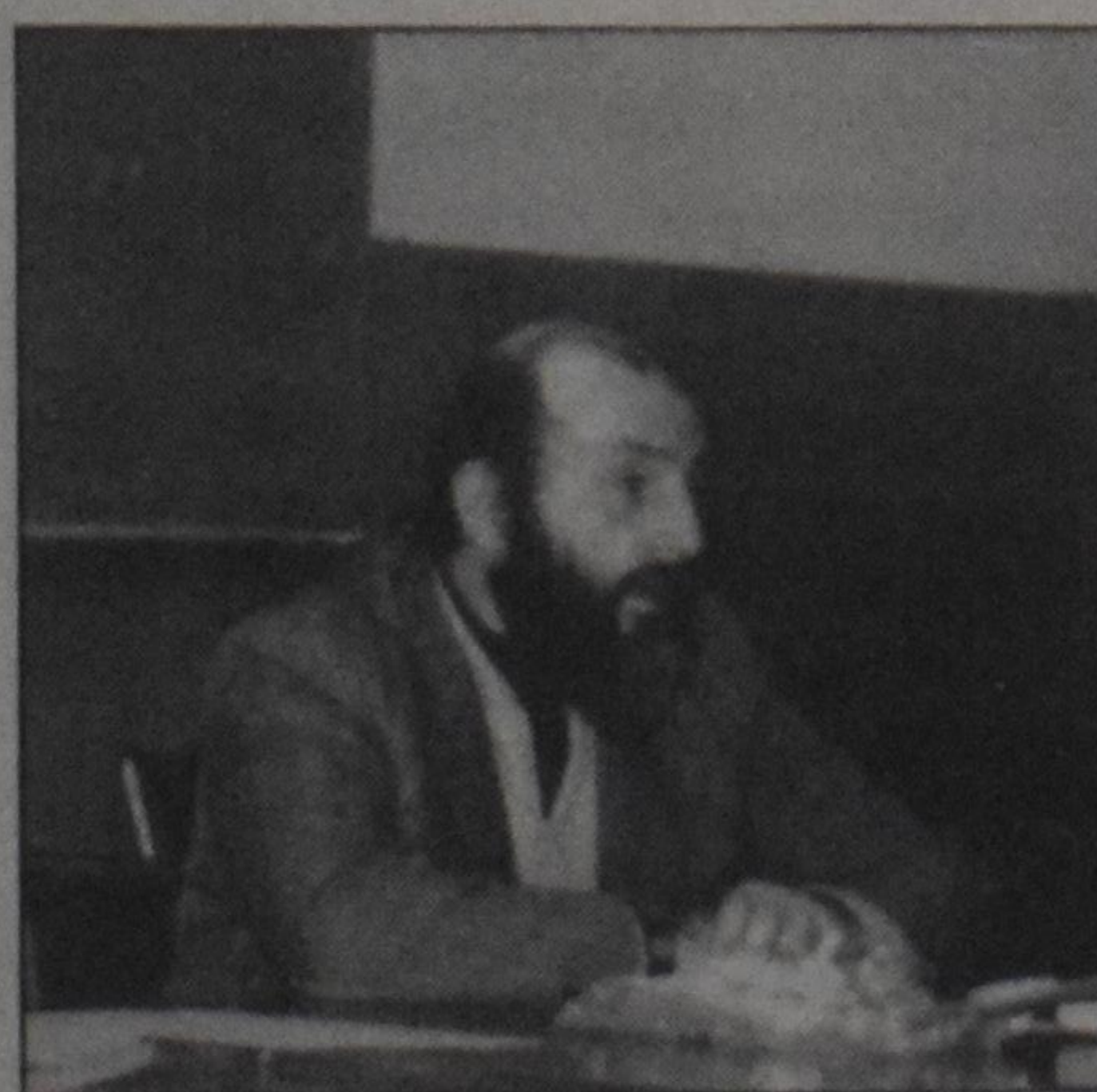
The ways they will work at achieving the aim include holding educational conferences, maintaining a resource centre for books and other educational materials and offering courses which give biblical insight into how the Lordship of Christ applies in all areas of life.

Leadership

The founder and father figure of College House is the Rev. John Peck, Bible teacher who has visited and spoken at ICS on two occasions. About six years ago Peck was persuaded by a number of idealistic and enthusiastic Christians in Suffolk to leave a Bible college teaching position in Scotland to lead them in a biblical lifestyle in which the Bible would be the foundation of their lives in an integral way. Peck became acquainted with the reformational thinking at ICS and adapted it to the distinctive English climate. In 1985-86 Peck spent a sabbatical year with a similarly-motivated group of Christians in Detroit, Michigan.

The dynamo of College House is Steve Shaw, an early follower of Peck and a graduate of ICS and now, part-time teacher. Shaw, whose wife Ruth is part-time administrator of College House, teaches Christian Perspective courses in Cambridge and London,

courses which lie at the base of the worldview which the group is developing and putting into practice. Also at the centre of the movement is the Rev. Douglas Holt, pastor in Cambridge, who was inspired by the teaching of Richard Russell, now an Anglican pastor in Bath, England. Russell studied for a master's degree at McMaster University in Hamilton, Ontario, in the late 1960s where he was



John Peck, founder of College House.

converted through the witness of Adrian Guldmond, now Executive Director of the Ontario Alliance of Christian Schools. Russell, a longtime friend of ICS and former teacher of philosophy at Trinity Christian College, has continued to be a leading exponent of reformational thinking in England.

Others involved in College House are Dr. Tony Cramp, economist at Cambridge University and Fellow of ICS, Alan and Elaine Storkey, frequent visitors and speakers at ICS who are becoming well known in North America through their books and ICS graduates Jonathan and Adrienne (Dengerink) Chaplin, and Mark and Anne (Burghgraef) Roques.

Continued on page 4 ...

Reformation Day planners think big

Bert Witvoet

RICHMOND HILL, Ont. — Every year the nine Toronto-area Christian Reformed churches hold a Reformation Service somewhere in the heart of Toronto. This year the task of organizing the rally belongs to Richmond Hill Community CRC.

The church and its pastor, Bill Geerts, like to think big. They have reserved the Roy Thomson Hall and have booked the well-known Crystal Cathedral preacher Robert Schuller. The Leendert Kooij choir will sing as well as the Celebration Singers led by Colleen and Grace Reinders. The event, called the "Festival of Faith" promises to take on a slightly more spectacular format than is customary with Reformation Day services in Toronto.

The Roy Thomson Hall seats 2,700 people. The organizing committee realizes that this capacity requires a hefty increase in attendance over the 600 attendance figure of previous years. But according to Geerts, the committee expects that 50 per cent of the audience will be non-CRC. Schuller has his own television audience, which can be expected to show interest in seeing Schuller in the flesh.

In an article in *Link*, the periodical of Toronto Classis, Geert writes that

organizers want to "give the non-church-going person an opportunity to experience a live, dynamic worship service as opposed to a television service." In a separate interview he says that it would be nice to wean people away from the television set and "to feed them with the meat of the gospel in our churches."

Schuller, who has agreed to come, has been asked to speak on "Personal Reformation."

Not everyone in Classis Toronto is enthusiastic about the choice of speaker. Rev. Simon Wolfert of Grace CRC, Scarborough, does not think that Schuller is representative of the best that the Reformed tradition has to offer. The former Brazil-posted pastor is not fond of Schuller's individualism and success-story approach.

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Calvinist Contact

Head office: 99 Niagara St., St. Catharines, ON L2R 4L3; Phone: (416) 682-8311. Office hours: 8:15 - 4:15 p.m.

Calvinist Contact: (ISSN 0410-3882) is an independent, Christian weekly, serving the broader Reformed community with news, ideas and opportunities for contact. It supports and encourages every endeavour that seeks to proclaim the Kingship of Jesus Christ.

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Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 99 Niagara St., St. Catharines, ON L2R 4L3.

U.S. mail: *Calvinist Contact* (USPS 518-090), published weekly except for July 31, Aug. 7, Sept. 4, 11 and Dec. 25, by Calvinist Contact Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See events page for rates. The publication of comments, opinions, or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.

Subscriptions:	Canada	United States
Six months	\$15.00	\$13.50 U.S.
One year	\$25.00	\$22.50 U.S.
Two years	\$47.50	\$42.50 U.S.
Three years	\$70.00	\$62.50 U.S.
Overseas:	\$90.00 by airmail	\$45.00 surface mail

Editorial

Where's the beef in Mulroney's steak?

Whether you like the Meech Lake accord on the constitution may depend on whether you like to see powers going to the provinces or powers staying in Ottawa. The fact that 10 Canadian premiers favour the accord should not surprise nor unduly influence us. Of course they like to see the balance of power shift in their direction. More important is knowing why Prime Minister Mulroney favours it and former Prime Minister Trudeau scathingly denounces it in his May 27 statement published in *La Presse* and *The Toronto Star*.

What makes us feel better about Trudeau's position is not so much that we agree with Trudeau that more power should stay in Ottawa, but rather that the man knows what he wants. He has a vision for Canada. Mulroney's position, on the other hand, is more political than visionary.

Mulroney stresses harmonious relations with the provinces. That could be said to be a goal, but it generally results in unpredictable compromises. Unity should never be thought of as a working principle. True unity is a fruit, a result of doing things right together.

In the light of Mulroney's style of governing, we are

concerned about the outcome of the major attempt being made by his administration to bring about free trade with the United States. When political pressures demand a result, the outcome may not be good in the long run. Besides, working out international agreements is not a matter of cuddling up to some one. It requires playing hardball and sticking with a set of good principles.

In the meantime, there is some meat from the Trudeau cuisine to be chewed on. Is granting Quebec special status harmful to the fabric of the country? Is allowing provinces to opt out of federally-funded programs desirable? Is a community of communities to be preferred to a strong federal system? It all depends on whether one focuses on national strength or local responsibility.

We like the idea of a community of communities. It doesn't bother us that this means the loss of some national and international status. We only wish that someone with principal integrity would put forth as strong a case as Trudeau has.

BW

No need for half bottles

Does celebrating Pentecost make sense in the year of our Lord 1987? Twenty centuries is a long time for a wind to blow. Most winds die down after the in-filling of a low weather system. Two thousand years is more than a breath can endure. Most breaths last only one or two seconds. Does a holy breath and a holy wind fare better in the earthly scheme of things?

The baths, gymnasium and amphitheatre of Sabrata, Libya, are almost 2,000 years old. They were built of durable stone and cement. Something of the former splendour remains, but the buildings no longer serve the purpose for which they were built. Vandals and the hammers of time have eroded them into ruins. Has the Holy Spirit become a ruin?

Have you read the Word of God lately in a way that cuts at the heart of your sins and brings forgiveness and healing? Have you communally heard it expounded in all its freshness and power? Have you experienced the outpouring of the love of Christ in the breaking of the bread and the pouring of the wine at the communion table? Have you seen the body of Christ at work in this world, empowered and visionary? Then you know the answer.

Minimizing the Spirit

If you do not know the answer, you might reflect on the following story.

The 1986 film *Monsignor Quixote*, recently shown on television, shows the priest Don Quixote explaining the Trinity to his communist friend Sancho. He takes two full bottles of wine and says that they represent the Father and the Son — one substance, one common origin, two entities. He takes a third, half bottle of wine (it happens to be in his hand while he and his friend are indulging a few at a roadside) and says, "This is the Holy Spirit."

Later on he is smitten with guilt because he represented the Holy Spirit with only a half bottle. "Mea culpa, mea culpa, mea maxima culpa," (I am guilty, I am guilty, I am very guilty) he confesses later at the altar.

A half bottle should not sound too strange to some of us. It explains why the old renewing wind may not be blowing too dynamically in our hearts. Half or even less than half a bottle explains infrequent Bible study and meditation, short and formulaistic prayers, ritualistic church services and introverted faith life. Time to confess: "mea maxima culpa?"

It's not the longevity of the Holy Spirit that need be doubted, nor the size of its reservoir. After 2,000 years or six-trillion human breaths, the Holy Breath will still fill to the brim every human being that opens itself up to the will of God, no matter what size the heart, no matter what number the vessels.

Pentecost 1987. Make it a full bottle.

BW

Letters

Humourless reactions

The Editor and I got an eyeful instead of the usual earful from reader Andrew Posthumus and second-hand reader John Meyer (May 15). It seems that a few people are unable to grasp what the intention of a certain article is.

In my case (letter Feb. 28), everything was based on the word *if*.

I have also experienced that those bitter humourless reactions come from persons who have never set a foot in South Africa! They believe everything the Canadian Press prints about this country or what is shown on TV.

But then, why would I react to someone who "for a dime wants to sit in the front rows?" (Explanation to Mr. Meyer: it means that some people are too stingy to take out their own subscription to a weekly or monthly.)

Perhaps it is of some comfort to Mr. Meyer that I am not allowed to return to South Africa. Over-sensitivity is a trait the Dutch people (and Afrikaner too!) have not been able to overcome throughout the years.

Bill Thyse, Sr.,
Edmonton, Alberta

Conversion in the church

I wish to compliment the Rev. Kerssies on the low-key, gentle way he

wrote the article entitled "Can we be Reformed and charismatic?" (May 22)

One statement he makes is: "When I was in the midst of death and a candidate for hell, God sought me out and plucked me from the fire of destruction." Is he writing a theological fact, a statement of personal experience, or hopefully both?

Rightly or wrongly, I've always had the impression that because of having been born in a Christian home, being lambs of the flock, so to speak, we tend to assume, as long as confession of faith is done, that there is never really a condition of lostness, from which we cry out: "Lord, save me!"

Baptism based on assumed new birth was especially strongly adhered to until the Dutch church controversy of 1944. Assuming that our children are children of God, until the contrary becomes evident, can be a very dangerous position to take. False security is not a desirable quality to have.

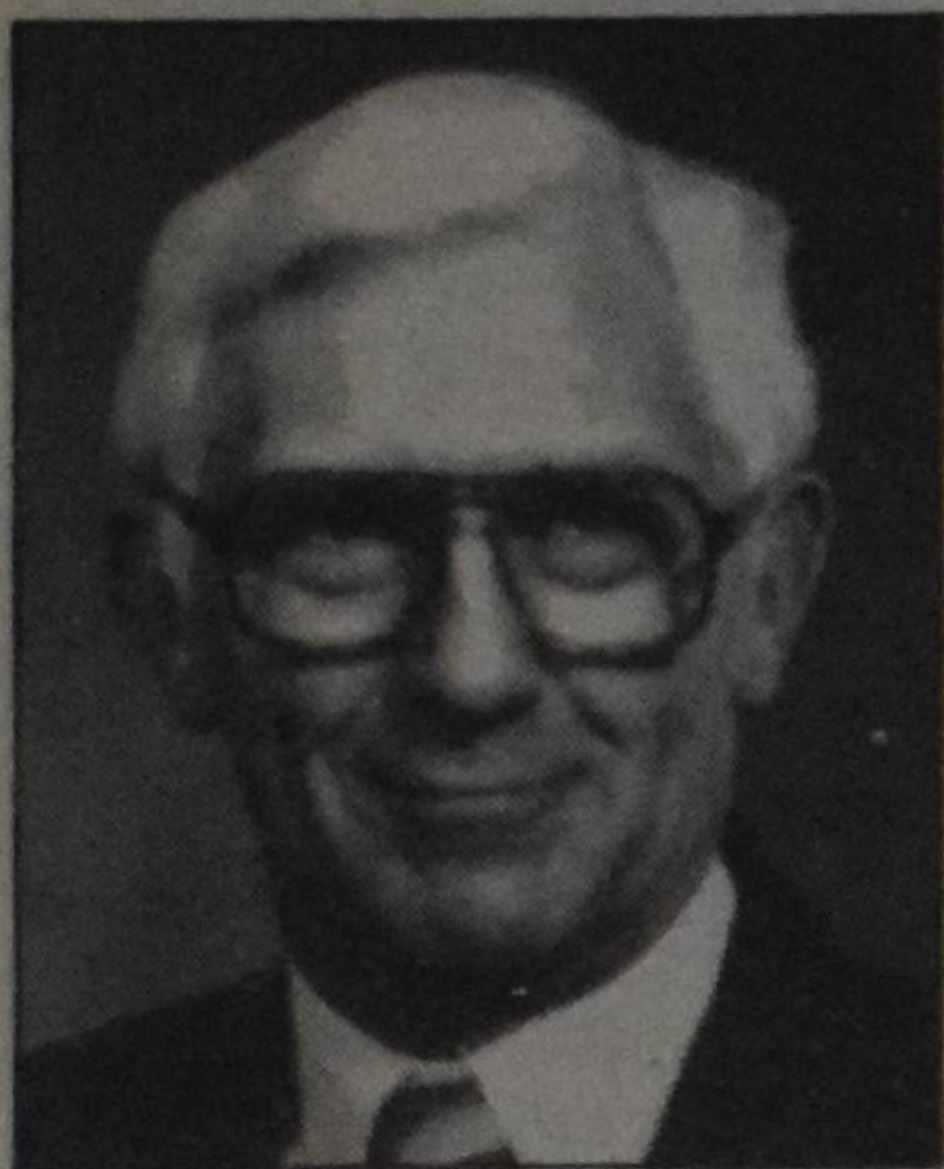
There are many in our churches with "a hope so" salvation. Could it be because the rebirth has never taken place?

Peter Tensen,
Brantford, Ontario

Repentance uncalled for

It is with some reluctance that I

SKYLIGHTS/WILLIAM R. RANG



"The question of capital punishment is a difficult one. Yet somehow I believe that the lesson of the post-flood era should be studied once more."

Capital punishment?

As I am writing this, the matter of whether or not Canada should re-introduce the death penalty is being debated in Parliament.

The question has been discussed widely in the press including *Calvinist Contact* both by means of editorials and private opinions. The careful reader must have noticed that the opinions are quite divided. As in so many matters presently under discussion, even those of the same faith cannot seem to agree. This shows that we have learned to think from different perspectives whereas at one time, which I am inclined to call "the good old days," there was strong agreement among the people of Reformed faith.

Maybe we can all agree to the statement that there seems to be a similarity between the days in which we live now and those of just before the flood. When I read my Bible, I find that many of the opinions held at that time and the morals adhered to show a strong degree of likeness with what people believe in today. I also know that when Noah finally left the ark, he made an offering to the Lord. This offering signified that he wished mankind to live in close harmony with the Lord. There was the desire not to repeat what had taken place in the history of man.

It is significant that the Lord promised not to punish the world again in the same fashion. The rainbow became its sign.

According to the same scripture, men were from that time on also permitted to use animals for food. S.G. DeGraaf (*Promise and Deliverance* Vol. 1, pl. 65) noted that evidently human life had been weakened and was in need of such strengthening.

Yet there was more. In the same scripture we read that it pleased God to protect man against himself. For that reason the Lord instituted the death penalty. (Genesis 9:6) I am sure that this means that in the days before the flood capital punishment was unknown.

In this way, DeGraaf observed, God protected human life and blessed it. He did not want to abandon the creature created in His own image.

The question of capital punishment is a difficult one. Yet somehow I believe that the lesson of the post-flood era should be studied once more. In it the Lord spoke. His language is the same today as it was yesterday.

William R. Rang is principal of the Christian school in Dunnville, Ontario.

Funny

Funny ... how one hundred dollars looks so big when you pay it to church or school and so small when you take it to the store.

Funny ... how long an hour seems in church and how short 60 minutes are when playing golf or ball.

Funny ... how hard it is to read a chapter in the Bible or review your child's homework and how easy to read a 200-page novel.

Funny ... that we can't think of anything to say when we pray or encourage a teacher and don't have any problems carrying on a long phone conversation with a friend.

Funny ... how we have so much difficulty learning about God or our commitment for Christian education and find it easy to learn so many other things.

Funny ... how easily we find a reason for not going to church or PTA and never think of missing our bowling night.

Funny ... isn't it????

From: Cedars Christian School Newsletter, Prince George, B.C.

economic systems?

It would be enlightening for many of us to learn how these systems have developed. Why is it that so many (Calvinistic) Christians like to be identified as supporters of the free enterprise system? (Is it biblical?) Yet this is a system which is materialistic, individualistic, unconcerned about one's neighbour and evolutionary. (social Darwinism)

Socialism, which says: From each according to his ability to each according to his need (which is very close to Christian charity, or love for the neighbour), is often viewed as a most ungodly system.

"Free enterprise" farmers belong to marketing boards which are not so different from unions. Yet unions are often condemned by these same farmers and other supporters of the free enterprise system.

It would be good to receive guidance from a Reformed Christian scholar in these areas of life.

**Henk Timmerman,
Cambridge, Ontario**

Reviewer too easy on Fourth Day

I have much difficulty with Professor Wytse Van Dijk's assessment of the book *The Fourth Day* by Howard J. Van Till (C.C., Apr. 3, 1987).

In evaluating the subject matter, Van Dijk attempts to walk, or rather tiptoe, through a battlefield, knowing that there is live ammunition beneath the surface, when he ought to have sounded the alarm. Great harm is being done to

the church by the espousal of ideas which undermine the acceptance of the Bible as God's inerrant Word.

The problem with *The Fourth Day* is very elementary. Van Till places, in effect, the intelligence of scientists on the same level as God's Word, which is then critically analysed and found wanting. Since Van Till makes a major error at the outset, he never returns to a position of total submission to God's Word.

While it may be that Van Till feels he is attempting to reconcile "biblical faith with the results of science," he is bound to fail if his scientific activities are not completely subject to God's Word. Van Dijk broaches that problem much too gently, when he writes that "Van Till's view of science is much less critical than that of scripture."

We know that Van Till (and others) holds a view much different from the creation account — one in which evolution plays such a big role. We also know that this earth will pass away and a new heaven and a new earth will come about. Since Van Till leaves little room for those things beyond our understanding, "faith" receives a new meaning and with it the Christian's hope in the things to come as promised us throughout the Bible.

I reject Van Till's speculations. I deeply regret that Van Dijk allows some credibility to *The Fourth Day*. When Van Till's lofty phraseology is stripped away from his book, I see an attack on scripture.

**Albert van der Heide,
Surrey, British Columbia**

respond to a letter in your May 15 issue stating that we Christians must repent from developing nuclear energy. That kind of a statement cannot go without a response.

In Genesis 1 we read that on the fourth day God created nuclear energy (the sun and the stars) in order to give us light. Without nuclear energy, no life as we know it can exist. This passage indicates that God approves of nuclear energy.

Does the writer want to get rid of nuclear medicine also?

Much has been written pro or con nuclear energy, but to call for repentance is grossly unfair to those Christians, including myself, who believe that

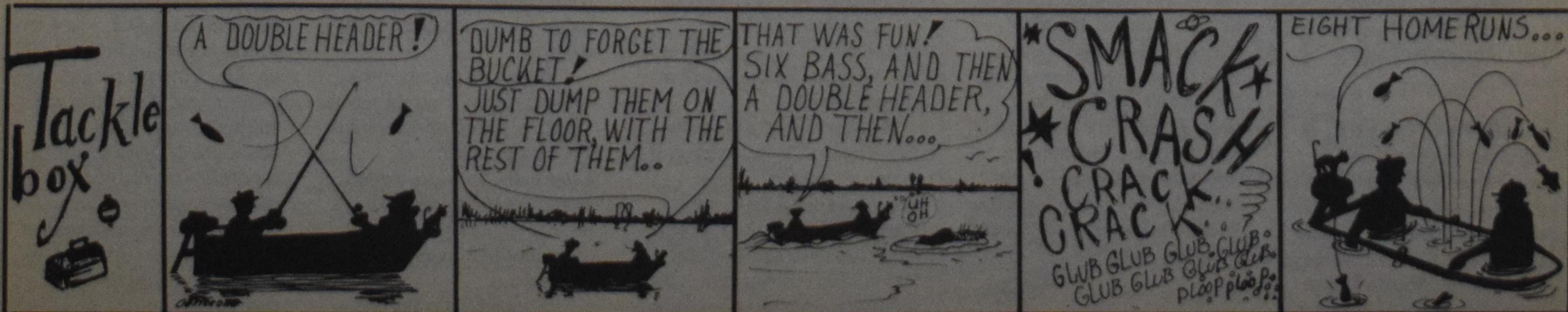
nuclear energy is a viable option.

As Christians we are called to have responsible dominion over God's creation, and that means also that we should develop nuclear-energy technology for peaceful purposes, in order to benefit all mankind.

**Wietze Luinstra,
Kincardine, Ontario**

Expose economic systems we take for granted

Now that the 1987 RCBPA convention is history, would it be possible for CC to run an article or a series of articles on the subject of



News

British group establishes Canadian school clone

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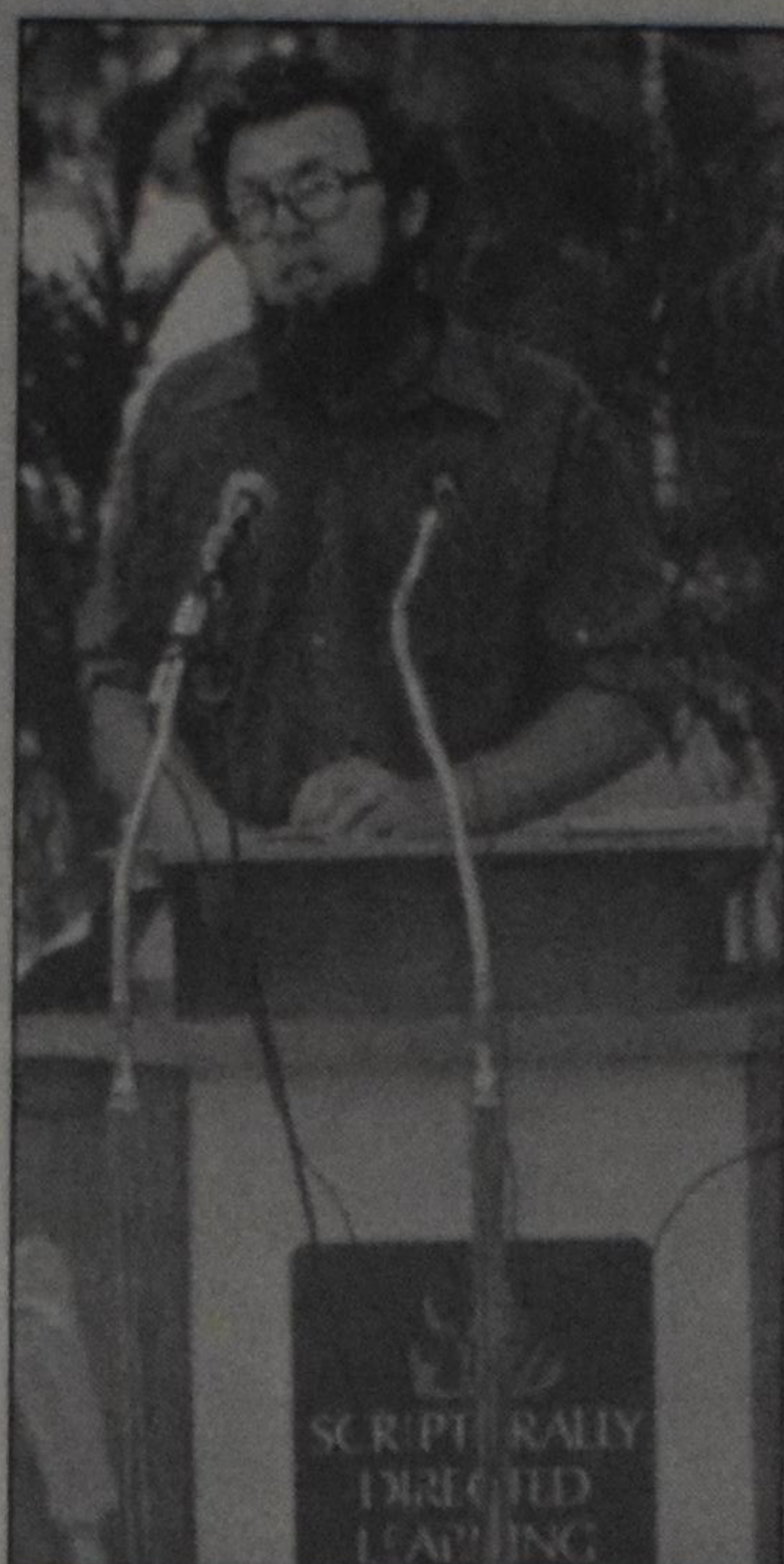
Organization and commitment

College House is a nationwide organization with provision for branches in various cities. At the start there are branches in Suffolk, Cambridge and London, with Bath likely to start a branch.

College House founders believe that nothing in life is religiously neutral. Only the Bible, appreciated from the perspective of Christian commitment, can be the final norm for faith. Nothing, not even evangelism or devotion, can be an end in itself, and spirituality cannot be confined to the inner life. They add that they are determined to take their work seriously "but not too seriously."

Open Christian college

Many of the founders of College House want to start a Christian college in England, because there is nothing in England like The King's College or Redeemer College. Recognizing that they do not now have the resources to found a college with buildings and paid full-time professors, they have started in the pattern of the British Open University, of which Elaine Storkey is an adjunct professor. That is a pattern of college-at-a-distance in which students can study part-time at home with lessons presented in a variety of media which may include video and



Alan Storkey

audio tapes as well as printed materials. A personal tutor is assigned to each student, and periodic study weekends are arranged in which students and tutors meet for discussion.

Their first course has been prepared and is now being taken by 45 students. The course is "Christian Worldview" which has been prepared largely by Elaine Storkey and Steve Shaw. At the heart of the course are the worldview books prepared at ICS by Al Wolters, Brian Walsh and Richard Middleton. It is a splendid course and should be significant in developing a "Christian mind" among British Christians if it is taken by a large number of

people.

Further courses are planned and being prepared in a range of subjects, including the arts, economics, political science and others. A problem is that they are slowed down by a shortage of money to set the courses up.

Dutch reformational vision

Canadian Calvinists with roots in The Netherlands will

find this British development of interest because the Christian vision is precisely the vision of our own religious-cultural forebears, people like Abraham Kuiper and Herman Dooyeweerd. The inspiration in England does not come so much directly from Holland, though, because of the language barrier, but from English-speaking Canada. It could be argued that this Dutch reformation vision is even

being practised more fully in Canada than in The Netherlands at the present time, and therefore the Canadian experience is a more helpful guide to them. In any case, Dutch immigrants to Canada may take some satisfaction in seeing that the Lord has used them to spark an interest in England in those religious truths and ways of life which they hold so dear.

Christian Reformed leaders to meet with Peterson on abortion

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social and economic alternatives." There is some concern that the Ontario government may attempt to simply implement the Powell report if it gains a majority in the next election.

Background

In 1969, the federal abortion law, Section 251 of the Criminal Code, was amended to allow abortions necessary to

protect the mother's health, with the approval of a Therapeutic Abortion Committee of three doctors at a participating hospital. There is a wide variation in the interpretation of the vaguely-worded law and most observers agree that most abortions are in fact obtained for social or economic reasons rather than on strict "mental health" grounds. In 1984, the latest year for which figures are available, there were 62,291

abortions in Canada, an average of one abortion per six live births.

At the same time many hospitals, particularly religious ones, refuse to have abortion committees, and others have committees that interpret the law strictly and pass only a few abortions. The Powell report attempts to circumvent this by setting up abortion clinics in districts which have low abortion rates.

Crystal Cathedral given to Schuller's TV ministry

GARDEN GROVE, Calif. (EP) — The Crystal Cathedral, which has been owned by its congregation in Garden Grove, Calif., will be donated to Robert Schuller's television ministry in the near future. The transfer of the \$18-\$32-million facility from church ownership to the independent TV ministry is described by Schuller as "safeguarding and securing the beautiful church property."

The congregation, which ran an estimated \$1.4-million operating deficit in 1986, will be given a 99-year renewable lease which allows the congregation to use the property for \$1 per year. Repayment of the \$5-million mortgage on the property will be left to the congregation.

In a statement issued by his public relations spokesman, Schuller, who heads both corporations involved in the transaction, said, "The [Garden Grove] congregation will always have use of the property, which is guaranteed by a 99-year lease renewable in perpetuity. This is a move to assure these properties will not decay or deteriorate in the decades and centuries to come and will help lift the financial burden from the local congregation of responsibility for the future upkeep of all of the properties."

However, according to the *Los Angeles Times*, one board member has said Schuller Ministries needs the Crystal Cathedral properties for use as collateral to secure loans for a \$20-million training centre for ministers, which is to be erected

beside current church property.

The church board of directors — 10 members plus Schuller and his assistant pastor — voted unanimously last fall to transfer the property, but no public

announcement was made at that time. The congregation did not vote on the issue, and does not elect board members.

Proposed pornography restrictions receive mixed reaction

(MCC) — The government's proposed restrictions on pornography, introduced in early May for debate in the coming months, are meeting with some criticism.

Under the proposed law, the most serious offences would be the production or sale of visual depictions, i.e. pictures, showing sex with violence or sex with children. People convicted of such crimes could receive 10-year prison sentences.

Lesser crimes involve the production or sale of pictures of incest, bestiality, masturbation, or intercourse. This inclusion of certain normal sexual activities is one point of criticism. The simple possession of sexual pictures would not be a crime except if they depicted sexual acts with children.

The law, while restricting "pornography" would permit "erotica" like that depicted in *Playboy* or *Penthouse* magazines, but store owners would not be permitted to sell these to minors or to display them so as to be readily visible to minors.

The law would make some

allowances if the pictures in question were for artistic, medical or scientific purposes, but critics say these allowances are inadequate.

Canadians are driving more carefully

(MCC) — There were fewer Canadian traffic fatalities in 1986 than in 1985, according to figures recently released by the Department of Transport. The 1986 figure was 4,061. The 1985 figure was 4,360. In 1973, when there were only 10-million vehicles on the road, compared to the current 16-million, the total number of fatalities was 6,703. The 4,061 deaths in 1986 included: 1,878 drivers; 1,099 passengers; 556 pedestrians; 359 motorcyclists; 105 bicyclists; and 64 unspecified. Officials say that the decline may be due to the increased use of seatbelts, the advertising campaign against drinking and driving, and the harsher penalties for drunk driving.

Reformation Day

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But Wolfert does not want to be critical of the organizers. He thinks the Richmond Hill group is enthusiastic and he approves of their aim. "They are right in saying that traditional rallies have been sluggish, and have been too in-group. They want to share the good news brought by the Reformation with their neighbours."

Wolfert thinks that opposition to the choice of speakers by other members of the Toronto churches has a lot to do with the unfavourable fall-out from the Jimmy and Tammy Bakker scandal. He finds that kind of opposition somewhat hypocritical. Geerts too finds the Bakker association "a knee-jerk reaction. We have to use modern media," he says. "Are we going to oppose the Back to God Hour for the same reason?"

Freedom of choice

Wolfert does not want to oppose the planned rally. "You have to give others a lot of room in this," he says. But he adds, "Now, if I were in charge of the Toronto Reformation Day service, would I be given

room too if I wanted to book a dynamic Catholic speaker, or South African civil rights leader Allan Boesak?"

In the meantime, Geerts and his organizers face the gigantic task of filling a 2,700-seat auditorium, and paying for the expenses. The rules of the hall prescribe the sale of tickets and the reservation of specific seats.

The cost of a ticket will be nominal, perhaps \$5.00, according to Geerts. But he acknowledges that \$5 per ticket will not cover expenses. Corporate donations will have to pick up the slack. The committee has considered the possibility of having churches sell blocks of tickets, but it does not want to make that obligatory.

Geerts says that his committee is excited about the upcoming event. His main concern is to break through with the gospel to the outside. According to him, there is much more to Schuller than people realize. He hopes to devote an article in a future issue of *Link* to Schuller and his "Hour of Power" television program.



Pensive Dutchie

Syrt Wolters

Likely because I am not a lawyer, but an "unlettered" Pensive Dutchie, the real point in your rather venomous attack eludes me. I read your letter several times, but, to my shame, I must confess that the entire thing is Greek to me.

Assuming that I have not been clear enough, I shall try, once more, for the benefit of other readers, to briefly state why I believe capital punishment should be on the law books of Canada.

The flood

The influence of sin in the world after paradise became devastating.

"Now the earth was corrupt in God's sight, and the earth was filled with violence. And God saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the

earth. And God said to Noah, 'I have determined to make an end to all flesh; for the earth is filled with violence through them; behold, I will destroy them with the earth.' " (Genesis 6:11-13)

Isn't this gruesome reading? It almost looks as if God cannot find suitable enough words to describe the rottenness of the human situation. Society had gone to pot!

After the flood the whole of mankind consisted of eight people. A new beginning has to be made. And God, knowing the devastating influence of

sin, foresees that, in due time, another flood will be necessary to wipe out this devastating effect of sin on human societal life. If ever the promise of God for a Saviour will come true, something has got to be done to prevent a repetition of this sordid state of affairs.

The covenant

Then, in Genesis 9 we read of the covenant with Noah. In that covenant God pledges that such a thing will never happen again. God puts up a barricade against the full force of sin in human society.

This covenant with Noah shall be "a covenant for all future generations!" And as a sign by which He Himself will be reminded of this, He sets the

rainbow as a guarantee for the *everlasting* covenant between God and every living creature of all the flesh upon the earth.

One of the planks in the barricade against the influence of sin is: "Whoever sheds the blood of man, by man his blood shall be shed, for God made man in His own image."

I know of no scripture passage telling us that this covenant with Noah and all living creatures, has been cancelled. I must, in faith, assume that this covenant is still in force. The rainbow has the same significance as it had in the days of Noah. It is an everlasting covenant. A covenant for all future generations.

The instant we lose sight of man being the image-bearer of God, we cannot cope with issues such as capital punishment.

Ignore the covenant?

Some may say: What about Cain? He was a murderer and, yet, he was protected by God! That happened centuries before God made the covenant with Noah!

Others point out David's crime of killing Uriah. I do not know the answer to that. But, may we conclude from the fact that God Himself, in His love and wisdom, chooses to be

merciful, that we have the right to ignore the covenant with Noah and all its implications? If I remember correctly, Dr. Abraham Kuyper made a special study of the covenant with Noah in his three-volume work on "Common Grace." Kuyper came to the conclusion that Genesis 9:6 gives the basis for the institution of governments.

In the debates on capital punishment one hardly ever hears that murder is the destruction of an image of God. The issue is discussed in terms of deterrence, vengeance or human feelings.

I can sympathize with many of the arguments, but are my sympathies or sentiments normative for life? I find the idea of hanging someone or any other way of doing away with someone as horrible as the next person. But again, is my being nauseated normative? It would be helpful if the Christian Reformed Committee for Contact with the Government would show us from the scriptures that the implications of the covenant with Noah are no longer valid.

Syrt Wolters is a semi-retired barber living in Victoria, B.C.

Vanderkloet recovering well

Editor's note:

Last week (in the editorial response to the longer letter) we promised to print a portion of a letter by Ed Vanderkloet. That letter was inadvertently left out. We publish it here with apologies to Ed and our readers.

Ed Vanderkloet, Executive Secretary of the Christian Labour Association of Canada, was diagnosed as having cancer of the prostate gland earlier this year. In the following excerpt from a letter, he explains how his health is progressing.

"As you know, I was told in March that I suffered from a 'malignant tumour' in the prostate gland. The urologist in Toronto General Hospital, Dr. Farrow, advised me that

surgery would be the best way to cure the cancer but only as long as it had not spread to the lymph nodes or the bone. During the operation it could be determined whether or not that had happened.

"The operation took place on Apr. 7 and it was found that the disease had indeed affected the lymph nodes (though not the bone structure). As a result they did not remove the tumour. Dr. Farrow then told me that the best way to

treat me would be an operation that would stop the hormone flow to the prostate gland; this took place on Apr. 14. On Good Friday I could return home and now, after two weeks, I feel so much better that I hope to return to work next Monday. In July I have to undergo new tests.

"I am told that my treatment is, in 85 per cent of the cases, successful. Let's hope and pray that the Lord will bless it. Truus and I deeply appreciate your prayers and your expressions of love. Our hope is in the Lord. May He bless you and us abundantly."

Ed Vanderkloet

Tobacco farmers to benefit from co-operative effort

(Canadian Scene) — Details of a \$30-million program to assist Ontario farmers who cease tobacco production were announced recently by Ontario Agriculture and Food Minister Jack Riddell and federal Agriculture Minister John Wise.

Funding for the three-year Tobacco Assistance Program will be shared equally by the two levels of government. Under the program, farmers will receive payments for taking land out of tobacco production.

Over the next three years, the program could help up to 500 farmers. This would represent a reduction of 10,000 acres, as agreed upon earlier this year during negotiations between tobacco growers and manufacturers.

"In the truest sense of the term, this program is a co-operative effort," Wise said. "Industry people and the two levels of government worked

long and hard to come up with a workable program which will help stabilize the tobacco-growing region in Ontario."

"Last summer, recognizing the need for a long-term strategy for the tobacco industry, I established a tobacco advisory committee representing producers, manufacturers and

government," said Riddell.

"It was out of this joint effort that the concept of this new program was developed," he said. "The industry is undergoing a dramatic rationalization and this program will ease the financial difficulties of the farm families involved."

No open fires in Ontario

TORONTO, Ont. (Queen's Park Report) — The increasing risk of forest fires has resulted in a ban on all open fires, effective May 13, throughout northern Ontario and as far south as the Bruce Peninsula, the Muskoka and Haliburton districts, the Tweed area and northern Lanark County including Algonquin Park.

Natural Resources Minister Vince Kerrio said the ban means absolutely no open fires are allowed. All permits for burning debris are suspended

and people should not be using fire to destroy clusters of insects, such as tent caterpillars.

Mr. Kerrio said people can still travel north, they can still have barbecues and they can still cook meals on portable stoves or on charcoal burners. The difference is that these fires are well-contained.

Mr. Kerrio said the Ontario Forest Industries Association has called the restricted fire zone a "wise move" and has given its full support to his ministry.

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Marguerite Witvoet, page editor

Pastoral Pondering

Using love

Bill Vandenberg

All along we go on wasting time, wasting energy, wasting money, wasting love —? Can we ever waste love? Waste God's love? No, I don't think we can waste God's love. Not even when I remember the words of our Lord Jesus (Matt. 7:6) "Do not throw your pearls before swine . . .," since the Saviour Himself did not get a great "return" on all His efforts and love, for seemingly some of it just went by the wayside. But our God does not make mistakes and His Word shall not return unto Him void!

God expressed His love in so many ways. Looking at the flowers I wondered, are they beautiful when nobody is looking? Of course they are! God made them beautiful and all they need to do is be a flower. A flower basket hanging in front of my house has now also become the home of some sparrows. "Even the sparrow finds a home . . . and the swallow a nest for her young." (Ps. 84:3) — even in our flower basket! Signs of new life — God's ordained return of spring in all its beauty and glory! More crowns, more glory, more love! New life!

God is full of new life. The heavenly Father is most eager to give it away. He makes it available to all who call on His name. One of the great joys of a pastor is to congratulate mothers of newborn babies and pray in thanksgiving with young parents, followed by baptism as God's sign and seal of His covenant of grace with His own. Such new life is carefully watched and helped along with the right nourishment, proper sleep and cleaning as well as spending leisure time with that new life.

Using God's love — (not my love, His love!)

Seeing it! Seeing the results, sensing His presence in it. O, how marvelous and wonderful.

I have not reached my God-given potential yet because the Lord allows me to continue in this life. I need to use and waste and use and waste still more of His love. And I must not forget to water the beautiful flowers under and around that sparrow's nest, carefully so I do not disturb it!

Bill Vandenberg is pastor of First Reformed Church, St. Catharines, Ontario.

Institute to research Third World urban centres

Marguerite Witvoet

A resource centre providing information on evangelism in the cities of the world is seeking denominational endorsement at Synod this year.

The Institute of Global Urban Studies (IGUS) was established in 1985 by Dr. and Mrs. Timothy Monsma, former missionaries of the CRC in Nigeria. The purpose of the Institute is to identify and provide resource information on people groups in the large metropolitan centres of the world who have not yet responded to the gospel.

A three-page news release describing the rationale for IGUS quoted Christ's great commission to His people: "Go, therefore, and make disciples of all nations . . .", stressing that "the nations Jesus speaks of are not political but ethnic, such as the groupings of people we have in mind when we speak of the Navaho or the Zulu nations."

Many still unreached

According to the release, of the approximately 23,500 people groups (tribes, tongues) living on the earth, only about 6,500 have a vital Christian

church among them. Although this section contains half of the world's population, there remain 17,000 people groups without a living church. Some of these have been identified through the work of Missions Advanced Research Centre (MARC, a subdivision of World Vision), and the U.S. Centre for World Mission, but IGUS estimates that 13,000 groups remain unknown. "Only when we know who they are and where they are located can we send missionaries to them," they say.

Urban emphasis

The Institute wants to focus on groups living in urban centres. IGUS says that urban growth in the Third World is stunning, estimating that by the year 2000, 70 per cent of the world will live in cities. (In 1980 it was 35 per cent, and in 1880, only five per cent). "According to U.N. projections," says the release, "only three of the 25 largest cities will be in the West by the year 2000. These 'megacities' will be New York, Los Angeles and Paris; the others are in the developing world where mission work has been traditionally carried out."

Despite these figures, mission experts estimate that 80 per cent of mission efforts is now being spent in rural areas. IGUS feels that an emphasis on metropolitan areas should be "mandatory."

They feel that missionaries should be sent to plant churches in metropolitan areas so that these churches may in turn spread the gospel to the surrounding areas. "A biblical example of this is Paul's ministry in Ephesus where the gospel spread throughout the entire province of Asia as a result of the witness of the believers in Ephesus," the release states.

Will share research

In order to assist and encourage missionaries in this effort, the Institute plans to gather pertinent data on every one of the 200 cities with a population of over 500,000 in Asia, Latin America and Africa. The information will be entered into a computer and the cities compared with each other. IGUS feels that computerized information has an advantage over published information because it is easier to keep current and can be kept confidential, "especially since some of the data from certain areas of the world is sensitive."

The information is easily accessible to those who need it, however. Located at the U.S. Centre for World Mission along with about 45 other agencies, the Institute will receive a constant flow of missionaries and church leaders from overseas who can use — and provide — information. Other data will be collected through library research, interviews with missionaries and nationals, correspondence, and other means.

Canadian chicks growing in Sierra Leone

(CRWRC) — "When we returned from Canada to our village of Saama in the southern Krim chiefdom, our personal luggage carried something out of the ordinary — three dozen fertile Red Sussex chicken eggs from a Canadian hatchery," say Bert and Ruth Adema.

The Ademas, members of the CRC in Georgetown, Ontario, work in the agriculture project of Christian Extension Services, the special hunger program of the Christian Reformed World Relief Committee (CRWRC) and World Missions in Sierra Leone, West Africa.

"Despite the poor transport conditions, 31 of the chicks hatched under local hens and only three died. The remaining 28 are growing vigorously," Adema rejoices.

"Our goal is releasing Red Sussex roosters to mate with local hens to increase their size and egg-laying capability without losing their ability to thrive on bugs and seeds and survive local bird diseases."

Adema realizes that any attempt to improve poultry production in the Krim faces serious problems. He has personally learned that keeping chickens in pens risks losing them to army ants which eat caged birds alive.

In addition, there are no reliable sources of veterinary

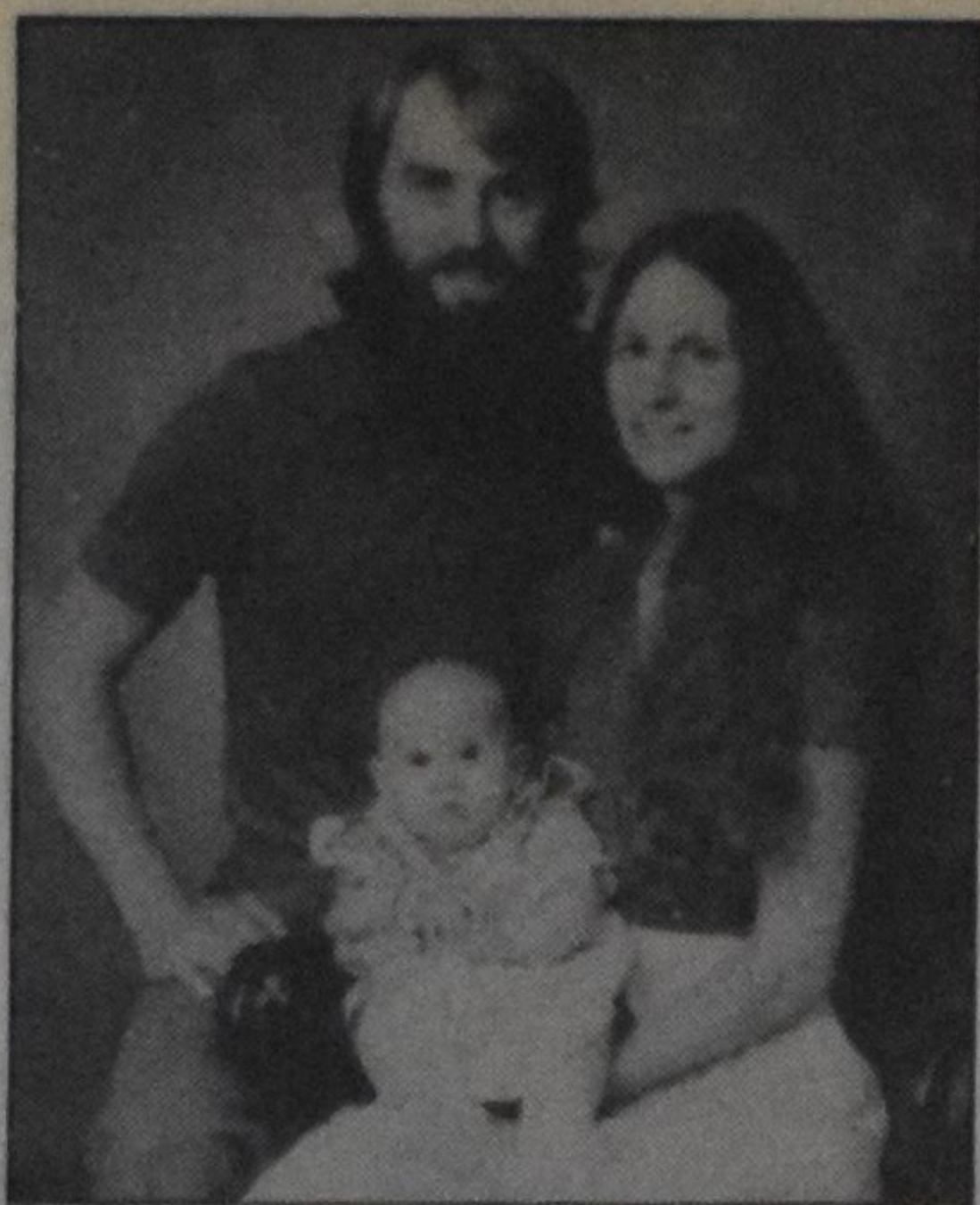


Photo: Courtesy CRWRC

Bert and Ruth Adema live in Sierra Leone with daughters Leah and Emily.

supplies and poultry feed.

"Transportation and communication difficulties make our activities challenging," the Ademas admit. "Thank you for continuing your prayers and support for us."

Church news

Christian Reformed Church

Time change

— The Zion CRC of Oshawa, Ont. will go to one morning service at 10 a.m. for the months of July and August.

Rime or reason

No man can ever know God; the next question is then, although it sounds quite odd, "Can men ever know men?"

Sy Nodd

The baseball team

Corny Reimer

Get out your T-shirts, your gloves and your bats
Your mirrored sunglasses and your baseball hats.
Let out your shorts and start on your tan
Cause it's time for church baseball to begin again.

The team will be practising each Tuesday at six,
And everyone's anxious to see who the coach picks.
You don't have to go to church, you don't have to sing fine,
Just be able to throw a ball, and bat .489.

You may be an elder, you might be a chair,
But if you can't catch a ball, then you're outta there.
Cause we don't play this game just for our fun,
There's a record to break and a trophy to be won.

We include the women, 'cause we're sensitive guys
They launder our clothes and bake all of our pies.
We're glad when they bring along freshie and ice cream,
But we just don't allow them to play on the team.

We play the Pentecostals, and usually they lose
Not because they're bad, but because they're confused.
When they get all excited, they just lose their head
And they can't interpret what each other has said.

When we play the Calvinists, we don't seem to win
And not necessarily 'cause we're more prone to sin.
It's a little bit strange, it's like we don't have a chance,
It's as if the whole game was determined in advance.

Before every game, we make sure to pray
To remind God of how we're faithful each day.
And when we lose, we try not to feel sore,
It could be that the other team prayed just a bit more.

There are bruises and sprains and some players are lame
Several skip church while recovering from the games,
And you wonder if it's worth it to get all sweaty and hot
But it's the only community outreach your church has got.

Reprinted from the Mennonite Distorter, Apr., 1987.

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Church profile

Montreal church experiences unique challenges

Marguerite Witvoet

First CRC is a one-of-a-kind church. Situated in Montreal, it is the only Christian Reformed Church in the province of Quebec, and probably the only Christian Reformed Church in a predominantly French-speaking community.

The church was established in 1954 under Home Missions, mainly through the efforts of Albert de Jonge. The Dutch immigrant found there were "no groups of the Reformed Faith in Montreal," and set out to change the situation.

Now the church has about 65 families, and pastor John Tenyenhuys says it is still "the only anglophone church with the label 'Reformed' in this vast urban area of three-million people." Being an anglophone church in a mostly-francophone environment means that "people are perhaps drawn to us a little more easily than to CRCs in other parts of Canada, because we are in some solidarity with the anglo church community."

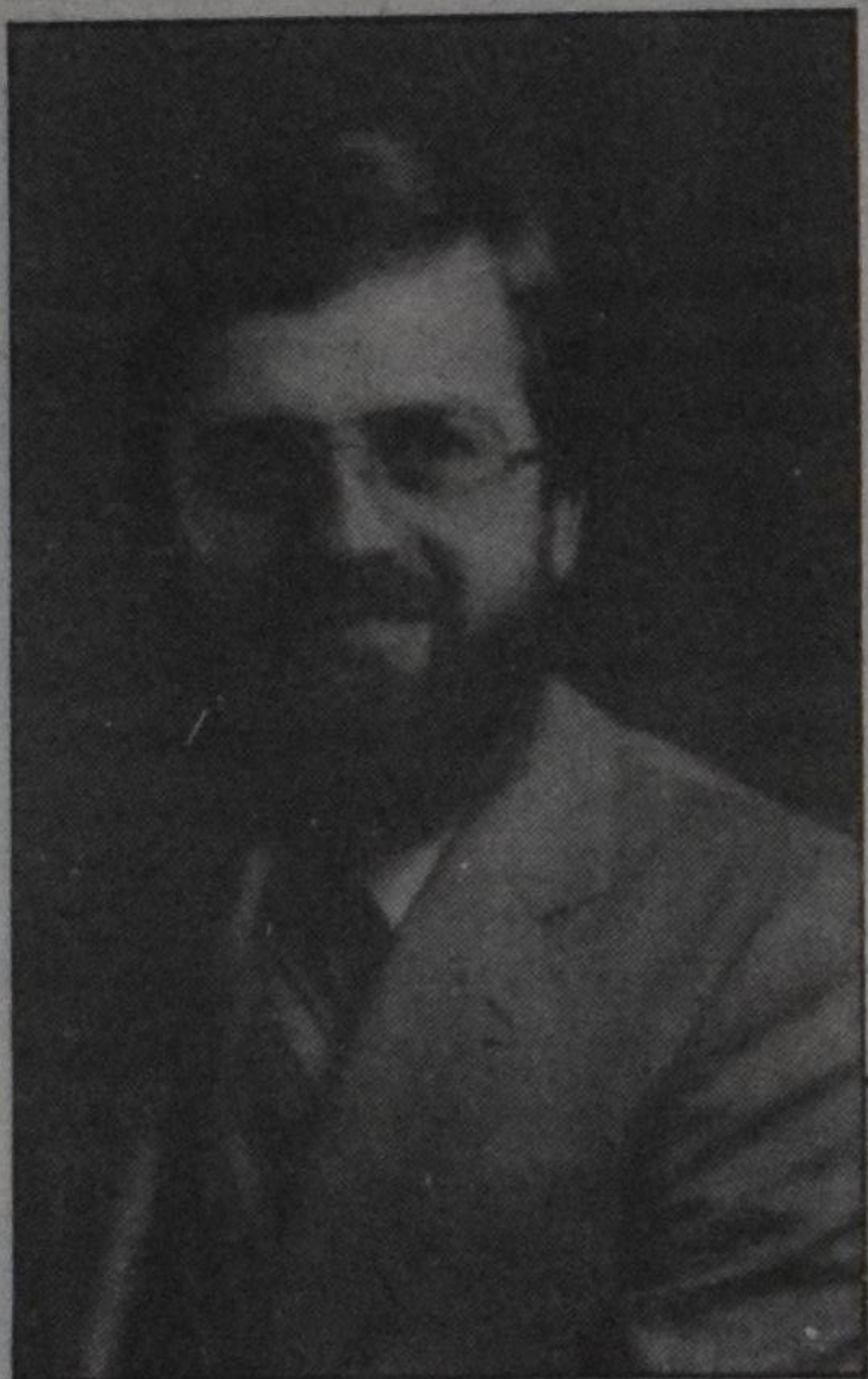
Special interest church

In fact, some members regularly drive over 30 miles or so to share in worship and fellowship. First is considered "a regional church or even a special interest church" by Home Mission definition, says Tenyenhuys, although he would like to see it develop into a community church.

But being an anglophone church also brings with it the threat of alienation. "That threat is unique to us in Quebec. How excited can you get about evangelizing in your community when you don't feel at home here and you have a longing to move to English Canada?" he asks. Tenyenhuys says that some of their English-speaking members still live there not by choice, but because their jobs require it, although he contends that the situation is improving.

Services in English

Many members are bilingual and there are some Quebecois who attend services, but worship services are held exclusively in English. There is the occasional time, however, when a French song is sung, or when the congregation participates in a joint bilingual service with other churches



Insert (top): John Tenyenhuys says members feel some isolation. Bottom: The church building in Montreal.

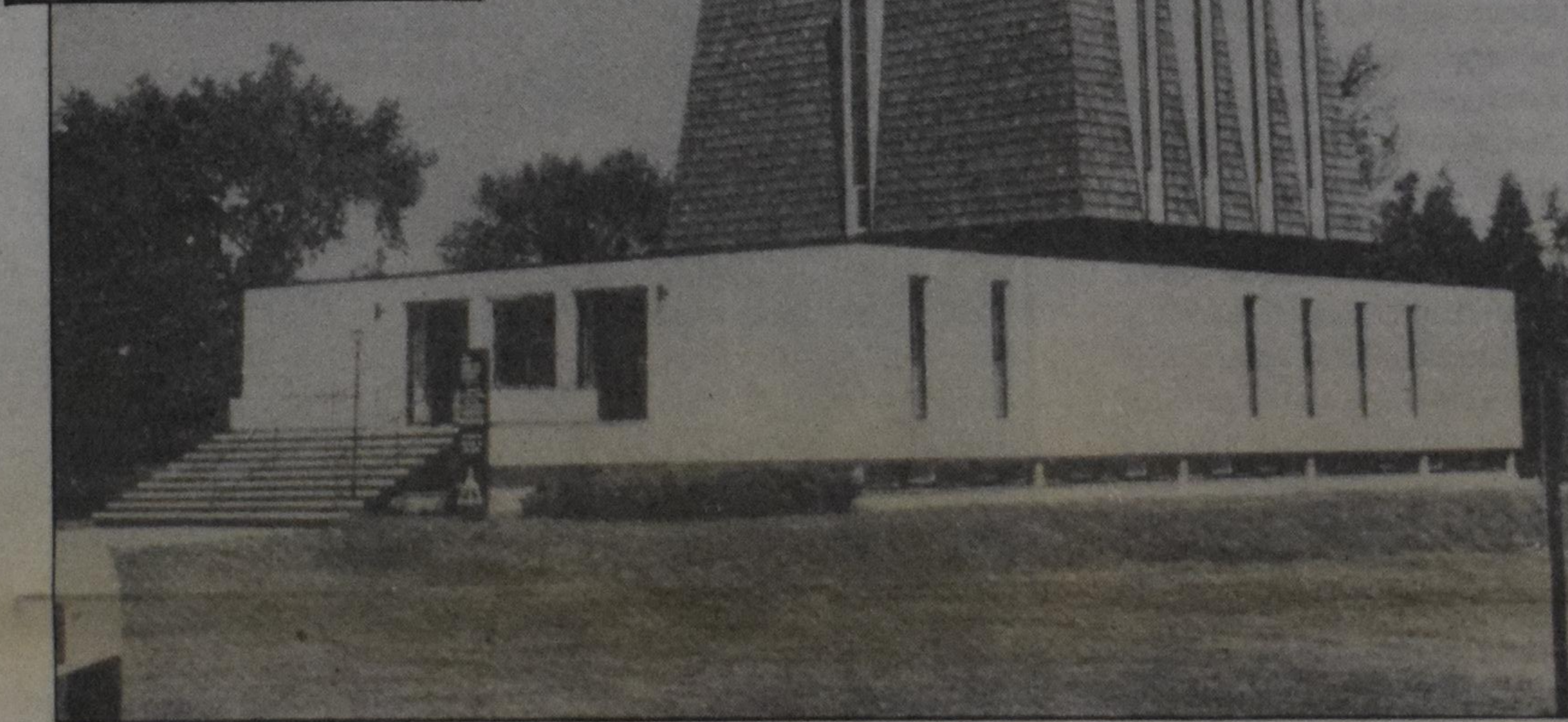


Photo: C. Hoyer

when there is an ordination or inauguration within the ministry to the French community.

Although many different nationalities are represented in the congregation, the large majority of members remain of Dutch-CRC background, and Tenyenhuys says, "our ecumenism remains limited. We still have the typical CRC reluctance to join in bonds of any kind with other churches."

As the only CRC in Quebec, Tenyenhuys says, "our isolation is a reality. We simply do not have what a lot of [other] CRCs enjoy, which is a lot of contact and common projects. So we make our own projects and we readily publish and encourage the many kinds of opportunities that are available for Christian growth and development within our own city and which are offered

by the larger Christian community."

Old prejudices die hard

While First does find itself in a predominantly Roman Catholic province, the more immediate milieu is diverse, with a wide spectrum of religious representations. "We have here the whole range of fundamentalists, Pentecostals, Anglicans, Presbyterians, United, Greek Orthodox, Jews, Salvationists and of course, Roman Catholics," Tenyenhuys says.

What kind of a name does Calvin or the Reformed church

prejudices."

One step towards bettering the image of Reformed churches in Quebec was the formation of l'Eglise Reformee du Quebec (the Quebec Reformed Church). The church, now operating under a temporary union of a few concerned denominations, hopes to be officially recognized as a denomination in its own right by June 1988.

Proclaim Reformed perspective

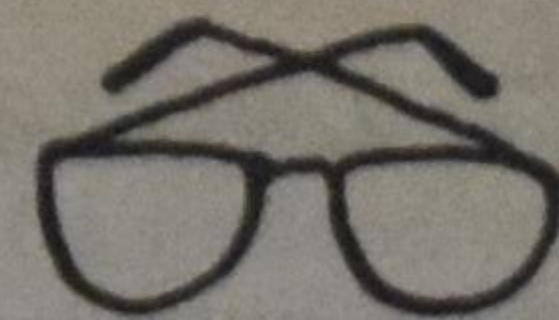
First CRC was involved in its development, along with the CRC Home Missions Board.

Dubé.

Along with this came the development of the Institut Farel, an institution closely tied to the new Quebec Reformed Church. Although not a full-fledged seminary, as originally hoped for, the Institut now offers courses in theological studies and in pre-field missionary training.

Another step has been the development of an inter-denominational Christian school system. The schools, one elementary and one high, were established in 1975 and now enrol about 300 students together. About nine or 10 different denominations are represented on the board of the school, which holds lessons in both French and English.

"We have no pretensions to greatness here in our large city," says Tenyenhuys of his church, "and yet we wish boldly to declare the goodness of the Reformed perspective and the theology and practice that comes out of that whole understanding of God's Word." With the new Reformed denomination, theological institute and Christian schools in place, it sounds like that message is coming through loud and clear.



Help us share
the vision.
See page 13.

have among this varied bunch? "Calvinism does not have a good name in Quebec. In [Quebec culture], 'Calvinist' may well still be a swear word, though by now people are generally so ecclesiastically ignorant that there may be some hope of showing them that we are a caring community before being judged by old

Eight congregations are presently represented in the denomination, including three churches which the 1987 CRC Yearbook lists as "unorganized" CRCs. This is because these churches were developed under CRC Home Missions and are pastored by CRC missionary Harold Kallemeyn and evangelist Guy

Boots for Pontiff

DALLAS (NC) — Cowboys wear them. Business men and women wear them. Even a few Texas bishops have been known to wear them. Now, thanks to Richard Villarreal of San Antonio, Pope John Paul II will have his own pair of Texas boots to wear around the Vatican or any pasture he may encounter. Villarreal, owner of the Economy Boot Stores in

San Antonio, is producing an elaborate pair of boots that may be presented to the Pontiff when he visits San Antonio Sept. 13. A gold papal seal and precious gems will adorn the boots, he said. "To have the Pope come to Texas and not wear a pair of boots is like me going to the Vatican and not (trying) to see the Pope," Villarreal said.

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Feature

Alberta Mormons begin second century

Paul De Groot

The American influence continues to loom large among Canadian Mormons, even 100 years after they first put roots down in Alberta.

Influences from south of the border, where Mormonism is considered the most uniquely American religious movement, influence everything from the sports Canadian Mormons play to the way they farm and the way they vote, said speakers at a conference on Mormonism in Alberta, held at the University of Alberta recently.

The conference commemorates the first Mormon settlement in Canada, when Charles Card brought a group of settlers to Cardston.

History

Founded in New York in the early 19th century by Joseph Smith, the Church of Jesus Christ of Latter Day Saints believes its faith is the restoration of the original Christianity, brought by Jesus Christ to a band of Jews who had come to North America before Christ's birth.

After Smith's death, as both Mormonism and anti-Mormonism (directed against polygamy) grew, Mormons moved to the American frontier, hoping to establish a community where their beliefs and practices could be fully realized.

In Utah, Mormons created their promised land, a "Zion." They learned to irrigate arid country lands, a technology they imported to southern Alberta when they came here in 1887 seeking refuge from government prosecution for polygamy.

Although the Canadian government did not condone polygamy, a few Canadian Mormons continued to practise

it, even after the church officially abandoned the practice in 1890. Some got around the law by maintaining one legal wife in Canada and one legal wife in the United States, said Jessie Embry of Brigham Young University.

Few Canadian Mormons in politics

Although Canadian Mormons show considerable American influence, they are also unlike American Mormons in many ways. For example, no Mormon has been elected a Member of Parliament in the last 30 years, while they are over-represented, on the basis of their population, in the American Congress, scholars at the seminar said.

Mormons were members of the federal Social Credit party, which with its radical social program and moral conservatism was close to the Mormon ethos, but with the demise of that party, "Mormons found themselves ideologically homeless," said Brian Champion of the University of Alberta.

Speculating on the cause of Mormon disinterest in federal politics (although their participation in Alberta provincial and municipal politics is proportionate to their numbers), Champion said Canadians are generally less demonstrative than Americans in their patriotism, and Mormon theology, which suggests that America is a land uniquely blessed by God, may also influence Mormon attitudes toward the Canadian government.

A new Mormon hymnbook, for instance, contains the American national anthem and other American patriotic songs, but the only concession

to other national groups is the inclusion of "God Save the King."

Douglas Bowie of Ontario said the Mormon leadership in the United States would never have countenanced Mormon membership in a group which proposed dismemberment of the American union, but it did nothing in the early 1980s when a Mormon, Gordon Kesler, headed the separatist Western Canada Concept.

Eastern Mormons urged to leave

Dean Louter of the University of Laval said Mormon leadership has also shown little

sensitivity to Canada's French population, in spite of signs that the faith could grow rapidly in Quebec.

Mormonism might be more prominent in Canada except that American Mormon leaders urged eastern Canadian Mormons, who were expanding rapidly in Ontario in the 1840s, to move to Utah, said Richard Bennett of the University of Manitoba. By 1891 the faith was virtually non-existent in Ontario.

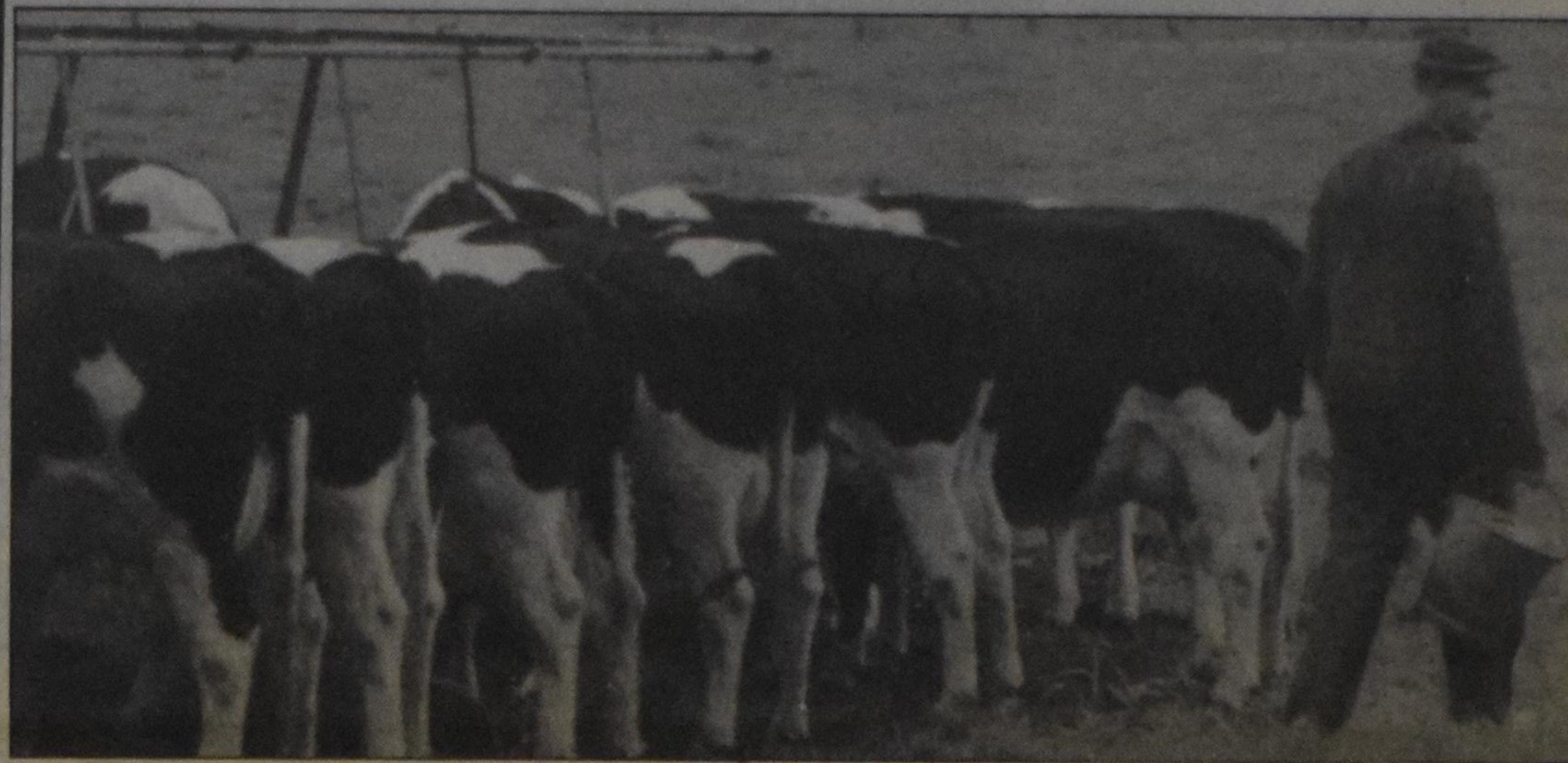
Other research presented at the conference indicated that Mormons today generally reflect their image as solid citizens and family members,

with some exceptions.

Mormons have higher rates of marriage and fertility, and lower participation in extra-marital sexual activity than most other religious groups, although they have a higher proportion of single families than average, said George Jarvis of the University of Alberta.

The relatively high proportion of divorced people in the church could be due to conversions involving one member in a non-Mormon marriage, or to Mormonism's attraction to those from broken families, suggested Jarvis.

Moo poo-llution!



Margaret Griffioen-Drenth

THE NETHERLANDS (*The Economist*) — The dung situation here is causing problems for farmers, environmentalists and the government.

There's just too much of the stuff and much of it has unacceptable levels of chemicals such as phosphates and nitrates found in the enriched fodder the animals eat. Two years ago a government advisory council found that much of this waste contained concentrations of nitrates exceeding the maximum acceptable levels set by the European community.

Each year, The Netherlands' five-million cows and 12-million pigs produce nearly 96-million tonnes of dung, of which 15 per cent is still left over after the rest has been spread to fertilize crops. Already in the early 1970s,

three provinces set up manure banks where farmers could pay to deposit surplus excrement. It was then brought to areas in need of the stuff. Farmers now pay an average of 5,600 guilders per year to transport dung from the south (where the surplus is) to the north which has a shortage of manure. Brokerage and transport businesses are springing up trying to exploit the situation.

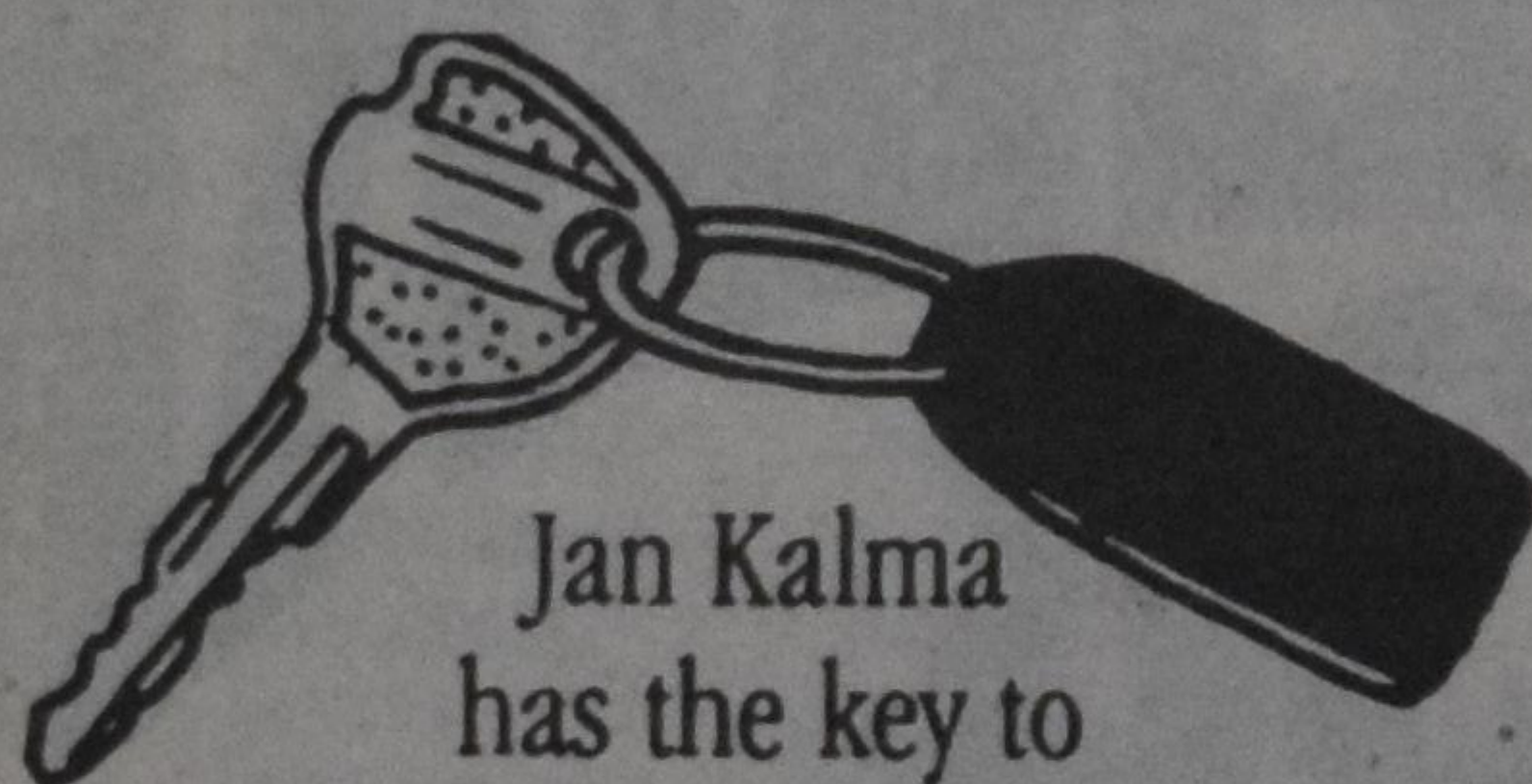
In recent years the government has taken steps to control the supply of manure. In 1984 an interim law was implemented, forbidding the expansion of pig and poultry farms in an effort to keep the waste under control. Between now and 1990 some 115-million guilders will be spent on storage facilities (currently two-billion guilders a year is spent on storage), treatment of manure and research.

Last month two other laws

were established. The first, a manure law, requires farmers to report how many animals they are raising and how much land they are cultivating, with a view to enforcing new phosphate limits. A levy will be imposed on dung output exceeding the amount the farmer is permitted to use on his own land. The Dutch farm ministry expects the average farmer will pay around 1,000 guilders per year. Farmers will be required to keep detailed records of sales and purchases of manure. A national manure bank is to be established to promote efficient use of the surplus.

The second law deals with soil protection. It sets out the phosphate limits according to land type and lays down rules on the way manure is applied, in an effort to minimize pollution.

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New Chinese typewriter now available in Canada

(Canadian Scene) — Most Chinese typewriters have several hundred keys, and users can rarely type at a rate above 10 words a minute. Now, an Ottawa company, Garsen Garcy Enterprises has announced it is marketing an electronic typewriter, the Sinologist, which will enable its operator to type at rates of 30 or 40 words in a minute.

Tin Yap, company president

says: "The Sinologist is a breakthrough because it has systematized Chinese characters and adapted them to a standard keyboard and modern telecommunications method."

Many Chinese businesses seeking markets in China now write letters longhand or make telephone calls. Yap says this is inefficient and expensive. The other option, communicating

with China in English, can delay business deals and lead to misunderstandings because of the shortage in China of competent translators. Yap says the Sinologist has a "memory" of 6,763 Chinese characters or about 98 per cent of characters used in everyday correspondence. It sells for \$1,900.

Family

Cinema summaries

Marian Van Til

Ishtar

Rated PG

Stars Dustin Hoffman, Warren Beatty, Isabelle Adjani
Directed by Elaine May

Lyle Rogers (Beatty) and Chuck Clarke (Hoffman) are songwriters who perform their own songs — badly. They've tried singing other people's songs, but they're no good at that either. So they're out of work, out of money and the women in their lives have run out of understanding. Under the circumstances, the best their agent can do is get them a "gig" in Ishtar, a tiny principality near the Moroccan border.

There, the mild-mannered songsters are in for some big surprises. For a while it seems to each of them that the other is living a double life and trying to hide it. They inadvertently become the centre of attention to the CIA, the despotic prince of Ishtar and a left-wing group trying to overthrow the prince. It looks as though they'll die in the desert if not from thirst, then from a couple of well-aimed bullets.

In the meantime, their friendship (and for once, their careers) flourishes. And, as Clarke aptly puts it, at least they are no longer living lives of poverty and "quiet desperation."

The friendship that we see develop between the two men is the pivotal point of this comedy. It's a deep and caring relationship and openly expressed. It is tender (not the least bit macho) and humorous, which undoubtedly has everything to do with the fact that *Ishtar's* writer and director, Elaine May, is an astute and funny woman. She is able to see humour in the most poignant of moments, and in seeing it, allows the audience to recognize the truth of her portrayal of human beings under stress — and to see themselves in the process.

Ishtar was an expensive film (\$40-million) and has been badmouthed in the show business world (and by some critics) as a white elephant.

It isn't. It's a funny, loving look at how a genuine friendship between two men survives the ordinary and not so ordinary pressures of their individual and collective lives.

Incidentally, the songs that the characters write were written by Elaine May and sung by Hoffman and Beatty. (Those actors wrote one of the songs as well.) The music adds much humour to the film as well as showing us glimpses of the characters' personalities not revealed through events and dialogue.

As the twig is bent ...

Glenn Ewald

By now, many readers will have seen most of the Dobson films — "Turn Your Heart Toward Home." I heard many favourable comments about the series, such as — "Great!", "He knows just how to say it," "This is just what modern society needs to hear"....

Well, if Dr. Dobson knew just how to say "it," then, what was "it" for you? How did you translate the ideas from those films to fit your family life?

There were literally dozens of ideas given throughout those films. We may not go and enjoy the wit and humour and interesting circumstances of those films and then neglect to apply what Dr. Dobson is saying.

As parents, we must all sit down and decide where the weaknesses are in our family structures and how we are going to make changes to strengthen those areas. Habits are very difficult to break! Lifestyles are established over long periods of time! If bad habits are to be broken then a conscious effort needs to be applied over a long period of time to phase them out and replace them with new and better ones.

Seeing and doing

Many of the truths from the films could be applied to your child's school life. Is he having trouble with English?

Then read his class novel with him, discuss it with him at home and watch how his self-esteem rises as he can intelligently participate in the class discussions on that novel.

Does he constantly make poor marks on essay writing? Sit down and vividly recount with him some past personal or family adventures so that he will have something exciting and interesting to say in his next essay.

Does he lack self-confidence? Take enough time out of your schedule to give him boxing lessons, judo lessons, figure skating lessons, or downhill skiing lessons. Teach him target shooting, ballet, how to play ball or make a backyard skating rink and teach him to play hockey.

Don't just enrol him in a club and then spend no further time or show no more interest. Self-confidence is largely built on successful

experiences. Create opportunity for many and varied experiences, and the self-confidence will grow out of them.

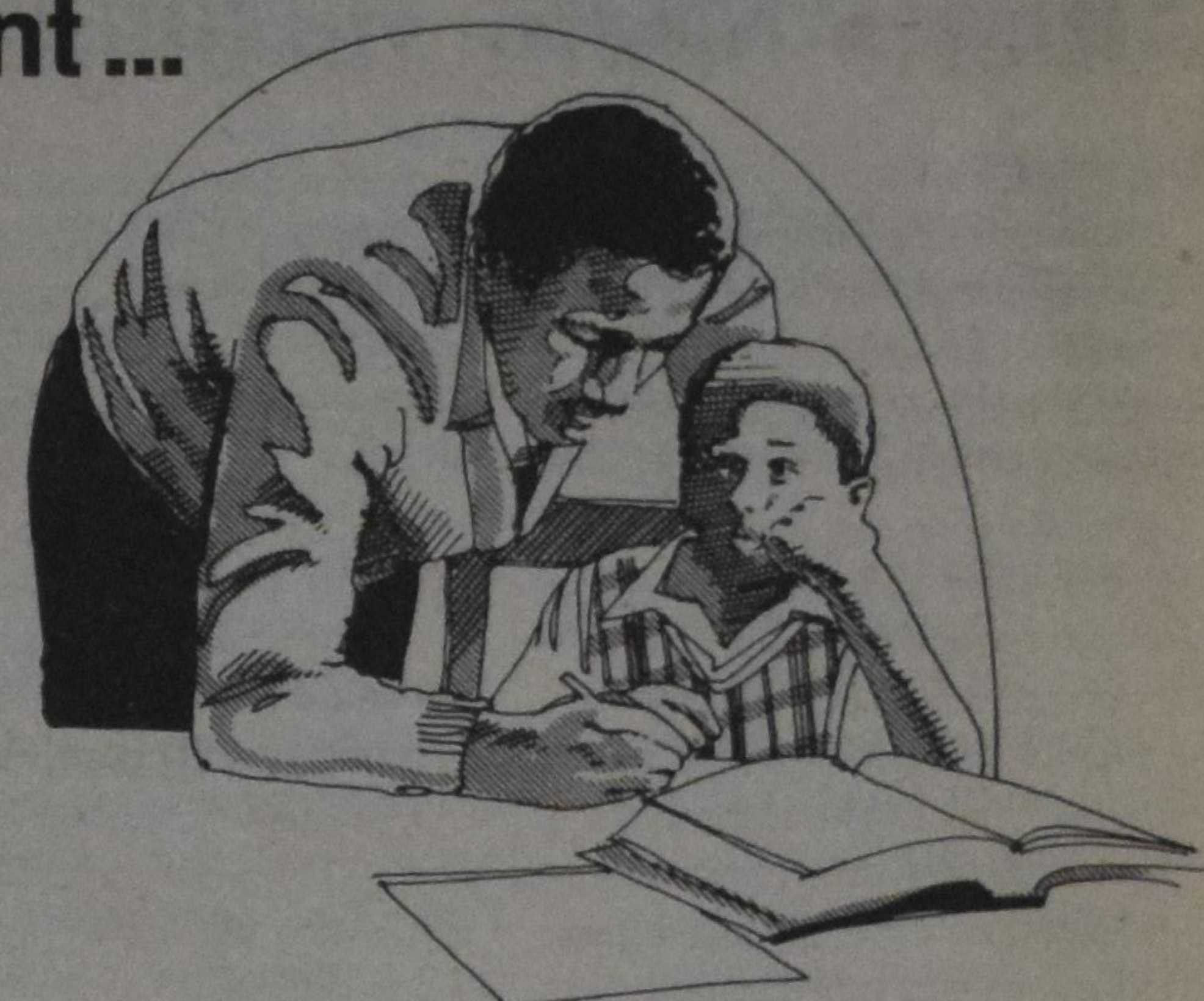
Real parents

In short, be a parent, not only a food and clothing provider. The joys of being a parent lie in watching your children develop as you consciously strive to build their characters and moral fabric as well as their bodies.

Parents who really are parents in the true sense of the word are seldom ashamed of the children they expend their time, energy and money on to develop as image-bearers of God.

Most often, it is still true that "as the twig is bent — so grows the tree." Let us all re-evaluate the bending of these twigs!

Glenn Ewald is principal of the Christian School in Smithers, British Columbia.



Women unite in protest and praise

C.C. staff

BRAMPTON, Ont. — A letter, on behalf of 1,600 women, was sent to Ontario Premier David Peterson to protest a government proposal which would provide easier access to abortions.

The women met here on May 6, for the bi-annual convention of the Federation of Christian Reformed (CRC) Women. The women were also encouraged

to send their own letters protesting the proposal to their local MPs.

The sold-out convention, "Alive in the Spirit," was held in Bramalea Baptist Church. "Many women who attended were not federation members and were encouraged to join, because it is important for women to come together to study the Word of God," said federation member Agnes Miedema.

As well as much singing and celebration, the day featured two speakers: Rev. Dirk Pierik, Chaplain at the University of Toronto and Thea Van Halsema, professor and Dean of Students at Reformed Bible College in Grand Rapids, Michigan.

Pierik spoke on allowing the Holy Spirit into our lives and the changes that brings about, and Van Halsema followed that theme by speaking on the changes and choices, Spirit-filled Christians experience.

Niagara to host Christian rock festival

Oasis '87, featuring 29 Christian rock bands, nine of them Canadian, will be held June 19-21 at Sherkston Beach, a campground on Lake Erie, located just west of Fort Erie, Ont. Greenfest, the Christian rock festival which had previously been an annual event in southwestern Ontario, will not be held this year.

Fireflies

Margaret Clarkson

I was sitting on the verandah one warm July evening, watching the dusk deepen across the river. The glow of the setting sun still lit the western horizon, but the woods were dark. From their mysterious depths sounded the low murmurings of evening. The plaintive cry of the wood peewee echoed eerily through the gloom, contrasting with the tranquil beauty of the song sparrow's vesper hymn. The robin in the old oak beside me crooned a last lullaby to the sleeping brood nestled beneath her wings. Crickets chirped drowsily. A soft rustling sounded on the air as the night hawks began to swoop, their white-barred wings clearly visible in the darkness, their faint "pee—nt!" audible in the stillness.

It was quite dark by now. The first pale star began to break through the indigo canopy above me. Suddenly the night around me was dotted with tiny specks of glimmering opalescence that almost rivaled the stars in their intensity, differing from them less in luminosity than in mobility. Like a fairy tale come to life, the fireflies flitted and fell, flitted and fell, their phosphorescent gleams touching the night with magic. I surrendered myself to their spell and sat far into the night, reveling in the grace and beauty of the nocturnal display of the drab, soft-bodied beetle we call the firefly.

Fireflies are really creatures of the tropics; although they are found in northern latitudes, there they display only on very warm evenings. Their lower abdomens emit a faintly greenish glow more or less at will. This light may be used as a means of communication, a warning signal, or a defense mechanism; primarily,

however, its flashing is a major part of the courtship ritual. Some females are wingless and can show their light only by mounting on low plants; these are the larva-like glowworms that light up the meadow grasses on summer evenings. Male fireflies are so susceptible to light that they can be attracted to a flashlight.

Flying beetles drift through the trees and hover above the fields, signaling and filling the night with mystic beauty. Mating fireflies flash together in sequence, one giving up to eight brief signals per second while the other replies with longer-lasting but isolated beams, sometimes as few as two per second.

While a firefly-lit evening in northern latitudes is a thing of beauty, a firefly display in the tropics is truly spectacular. The males will rise from the grass and underbrush where the females, not flashing, will remain. Suddenly, from a tree where they have alighted by the thousands, the males will flash simultaneously, perfectly synchronized, as if controlled by one pulse-beat. The tree will stand out in dazzling detail for a brief second, then disappear, only to flash forth in glory a moment later. Such a sight must be magnificent indeed as the darkness is shattered by a sudden blaze of light, the work of multiplied thousands of tiny, light-bearing insects.

Even so the promises of God flash forth to lighten our darkness, to assure us of His presence in our night and to lead us onward to His perfect day.

Author Margaret Clarkson lives in Willowdale, Ontario. This meditation is reprinted from All Nature Sings.

Features

Fast foods: Hazards at the drive-in window

Ted Simonson

So what's wrong with fast foods? Plenty, according to nutritionists. The biggest problem is their high fat and carbohydrate content. Grilling and frying usually produce high calorie levels, as do thick shakes which are made with powdered milk, vegetable fats and sweetening agents.

More bad news: the saturated fats used in frying produce dietary cholesterol, a material which can lodge in the arteries restricting blood flow and causing heart attacks.

Fast foods usually have plenty of protein, an element already plentiful in the North American diet, but are short in crude fiber, iron and vitamins A, D, C, B-12 and thiamine.

Red meat myth

Problems seem to cluster around the *hamburger*. How did this homely food become the glamorous star of the fast food industry? The answer has to do with the traditional respect and esteem given to all red meat. And this has a history.

In the early 1800s, pioneer nutritionists, building on the work of Antoine Lavoisier, a French chemist, determined that the human body — and most foods — contained the same elements. Muscle, they further discovered, was mostly protein. Aha! So to build wonderful muscles, you simply need to eat lots of protein, right? Wrong! It seemed a logical deduction at the time, but there were many other nutritional factors yet to be looked into.

Fast food chains

In the meantime, the conclusion was hailed as a great advance in knowledge. And red meat, a key supplier of protein, was enthroned in the popular affection. Apparent proof of this theory was provided in the 1860s when the rowing crews at Oxford adopted a diet loaded with red meat and for many years defeated Cambridge on the English rivers. Superior talent and training at Oxford apparently were not taken into

account.

Steaks are relatively expensive, so as time went on, hamburgers arrived, and the public esteem was carried over to this "poor man's steak." Enter: fast food chains with their sophisticated methods of producing millions of burgers in a hurry, and you have our modern-day nutritional problem — and the efforts to reform it.

Recently, more than 100 scientists and deans of medical public health schools, signed a petition urging the fast food chains to stop frying foods in heavily saturated fats.

The habit of patronizing fast food restaurants, however, remains strong, especially among teens. These bright, attractive, friendly places offer food at relatively inexpensive prices and provide cozy spots in which to socialize or simply sit and watch the passing scene.

Does this mean we should never again order a burger and fries? No, but it does mean we need to be aware of what we eat, and make sure we have a balanced diet, one that will not harm our bodies.

A small beginning

Some encouraging news is coming from the fast food chains themselves!

Salad bars are on the increase! *Wendy's* has been a pioneer in this area, and their latest innovation is a line of reduced calorie salad dressings. *Burger King's* salad bar program is going strong, and *McDonald's* is testing pre-packaged salads.

Other nutritional improvements include *Long John Silver's* 151 calorie baked fish dish, an item that actually won praise from the Center for Science in the Public Interest,

one of fast foods' toughest critics. *Arby's* now offers roasted chicken breast which has 254 calories less than the same thing fried.

Rax, a Columbus, Ohio outlet chain with more than 400 restaurants (and three new ones opening weekly), is perhaps the most nutrition-conscious of all. It is the first to adopt the American Heart Association's

food guidelines for some of its meals. *D'Lites* with 100 outlets (mostly in the South and West of the U.S.) offers a new hamburger bun that is lower in calories and higher in fibre than the regular roll and couples it with an extra lean beef patty that is 200 calories less than a typical burger. And emerging is *Jan Drake's Garden Cafes*, 90 outlets in 30 states, offering soup, salad and sandwiches.

Fast guidelines

This is a small start, but it is in the right direction. In the meantime, people who use these and other fast food restaurants can help their health by observing these rules:

1. **Be selective:** Choose foods with less fat and fewer calories. Pick the hamburger if you wish, but don't make it a daily habit.

2. **Try the salad bar:** You can get used to it and really enjoy it. Millions do. And it's good for you!

3. **Avoid salty foods:** Or at least don't add salt to your meal.

Above all, remember this: "Whether, therefore, ye eat or drink or whatever ye do, do all to the glory of God." (1 Cor. 10:31)

Special offer: The Center for Science in the Public Interest has published an 18 x 24 inch, full-colour poster listing the fat, sugar, salt and calorie content of about 250 fast foods and fast-food meals. To order, send \$3.95 (U.S.) to CSPI, 1501 16 Street NW, Washington, D.C. 20036.

Ted Simonson is Associate Editor of a weekly newspaper in Maryland. He has written two books and many articles for the church press. He lives in Statesville, North Carolina.

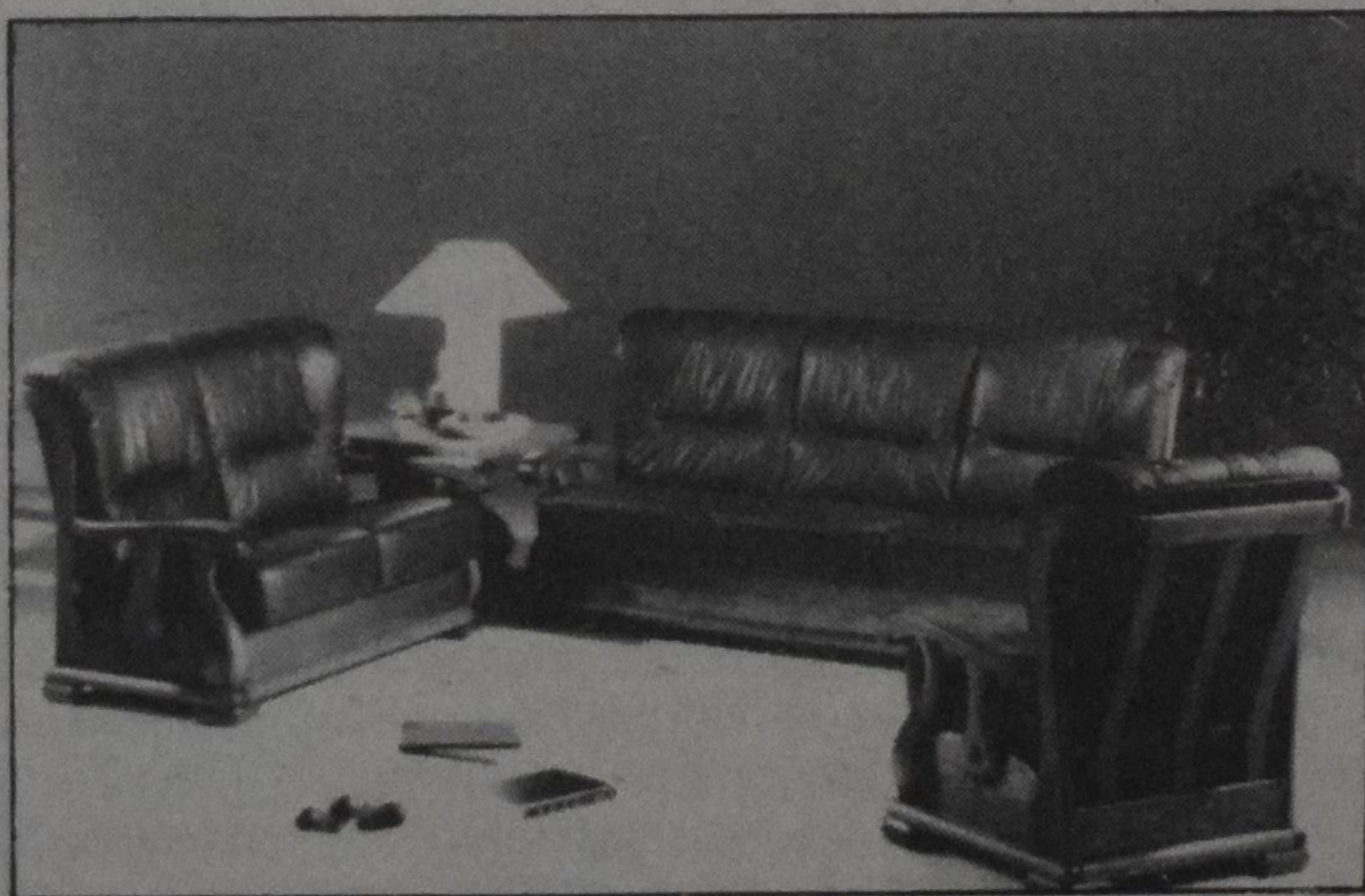


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The professor got an A-

Bert Witvoet

TORONTO, Ont. — It's not every day that one can sit down with a scholar and contribute to a paper he is writing. But then, the Institute for Christian Studies is not an every-day school and its Senior Member in Philosophy, Dr. Henk Hart, is not a run-of-the-mill scholar. In any other graduate school a Senior Member would be called professor and not "Henk"; and a pastor, teacher or editor would not be asked to respond to a working document already in its fifth revision.

It seems obvious that Henk Hart wants to make sure that his future publication will be a responsible contribution to the tradition that wants to honour the authority of the Word of God. For that reason he invited some 50 people, mostly from the Christian Reformed community, to come to a workshop at the Institute on Monday, May 18.

Unfailing scripture

The topic of the paper under discussion is close to Henk's heart — "The role of the Bible in modern culture." In the first of three lectures he begins by confessing his own love for the Holy scriptures. "I love to spend time with it daily," he writes, "to meditate on it and then pray. And I know that if I follow where the Spirit leads me according to the scriptures, I walk on paths of blessing."

This close walk with the scriptures has taught Hart that the Bible never fails him. This certainty, in turn, leads him to call the scriptures infallible — unfailing. But it does not take a lot of reading to discover that Hart wants no truck with the position of "inerrancy."

Closely tied to the inerrancy position is the "once true always true" position that is referred to as the propositional view of the Bible. This static interpretation of the Bible renders people incapable of dealing with complex problems facing them in modern culture, Hart believes. The Bible is not a book of recipes for today's society. The Holy Spirit leads us in interpreting what we read and shows us in what direction to go.

To make his point clear, Hart uses a graphic image that helps us understand his view of an unfailing scripture and a guiding Spirit.

Road and direction

"Norms as directives are not rules, but pointers which allow of a variety of actual paths; and sometimes even detours. The Spirit aims at a specific destiny, but does not predetermine a specific road. This is not hard to understand if we remember that 'going north' is not the same as 'taking highway 400' if one lives in Toronto. We can also take highway 27 or others. If all the roads going north are temporarily blocked, we may first have to go east or west for a while; perhaps even south. The Spirit 'points north' so to speak. It is our responsibility to move in that direction by whatever road is available. But

road and direction differ."

Hart's criticism of orthodox, prepositional inerrantists is that they identify road with direction. He allows that the prepositional view may have been useful in the past when it responded to the rationalist critique of the Bible. But the response itself became rationalistic. In the propositional tradition, Truth is seen as an intellectual formulation of teachings and of faith itself. Hart sees Truth as being more dynamic, not something that stands out there objectively. It includes emotions and experience. "Truth is the incarnation of the will of God for our lives," he said during the workshop discussions.

A practical guide

Henk is not first of all talking to theologians in his paper. His colleague Jim Olthuis has done that in the book *A*

can be seen in "ruling bodies dealing with problems in the life of the church predominantly by means of committees, study reports, discussions, conferences. Finding a satisfactory formulation feels like finding a real solution." He detects legalism in the "continued enforcement of liturgical traditions when they have 'died' in the experience of worshippers."

From prescription to light

Hart goes in search of an image to counter the intellectualism or legalism of the inerrancy position. He thinks that he has found a helpful one in the "light" image that the Bible itself uses. The Word of God is a lamp, Jesus is the light, the true light and the morning star.

"Shifting from 'error-free' to 'light providing' [when you talk about the Bible] is not a shift away from truth by any means," he assures his readers. Hart calls on people to have the courage to find specific solutions to modern-day problems in the light of the Word of God, guided by the Spirit. And he wants this done

time fathoming how radical Hart really was. "Do you want to enrich the tradition in which Augustine, Calvin and Berkouwer stand or do you want that tradition replaced?" he asked.

Hart's answer was not a simple yes or no. "I do not want to stand in the tradition that interprets truth in verbal, propositional ways, he answered."

"Did Calvin?" Pinnock asked.

"Yes."

participants expressed support for what they called "a useful tool." Elbert VanDonkersgoed of Christian Farmers said that there wasn't a lot of wisdom around for dealing with issues in modern culture. "I feel I am at the edge of the community when I confront these problems."

ICS student Priscilla Reimer made the remark that "women have been practising these insights for years. The paper resonates very positively with me."

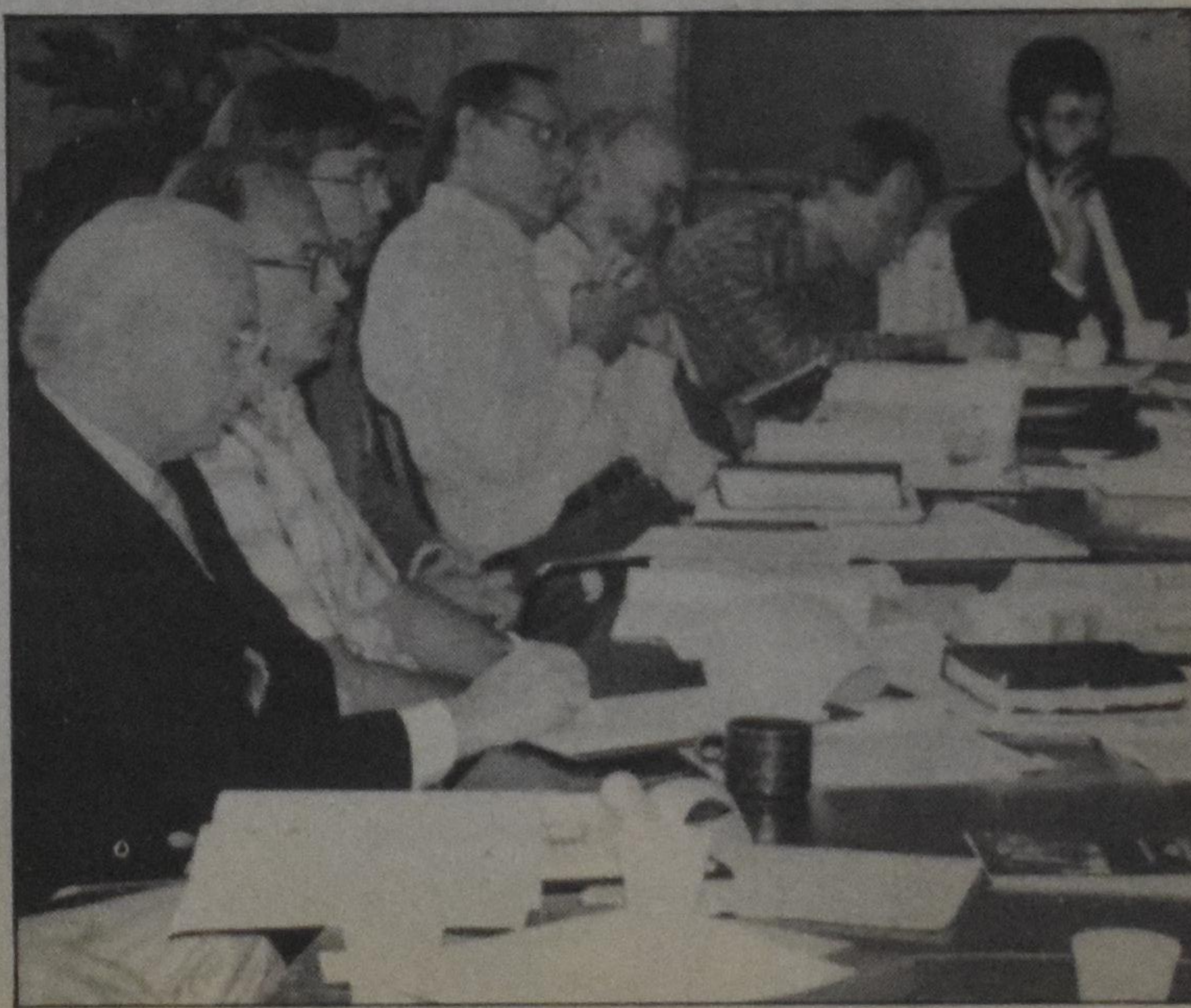


Photo: Carol-Ann Veenkamp

An attentive audience. From l. to r.: Clifford Pitt, George Vandervelde, Bill Veenstra, Clark Pinnock, Graham Morbey, Peter Slofstra and Harry Kits.

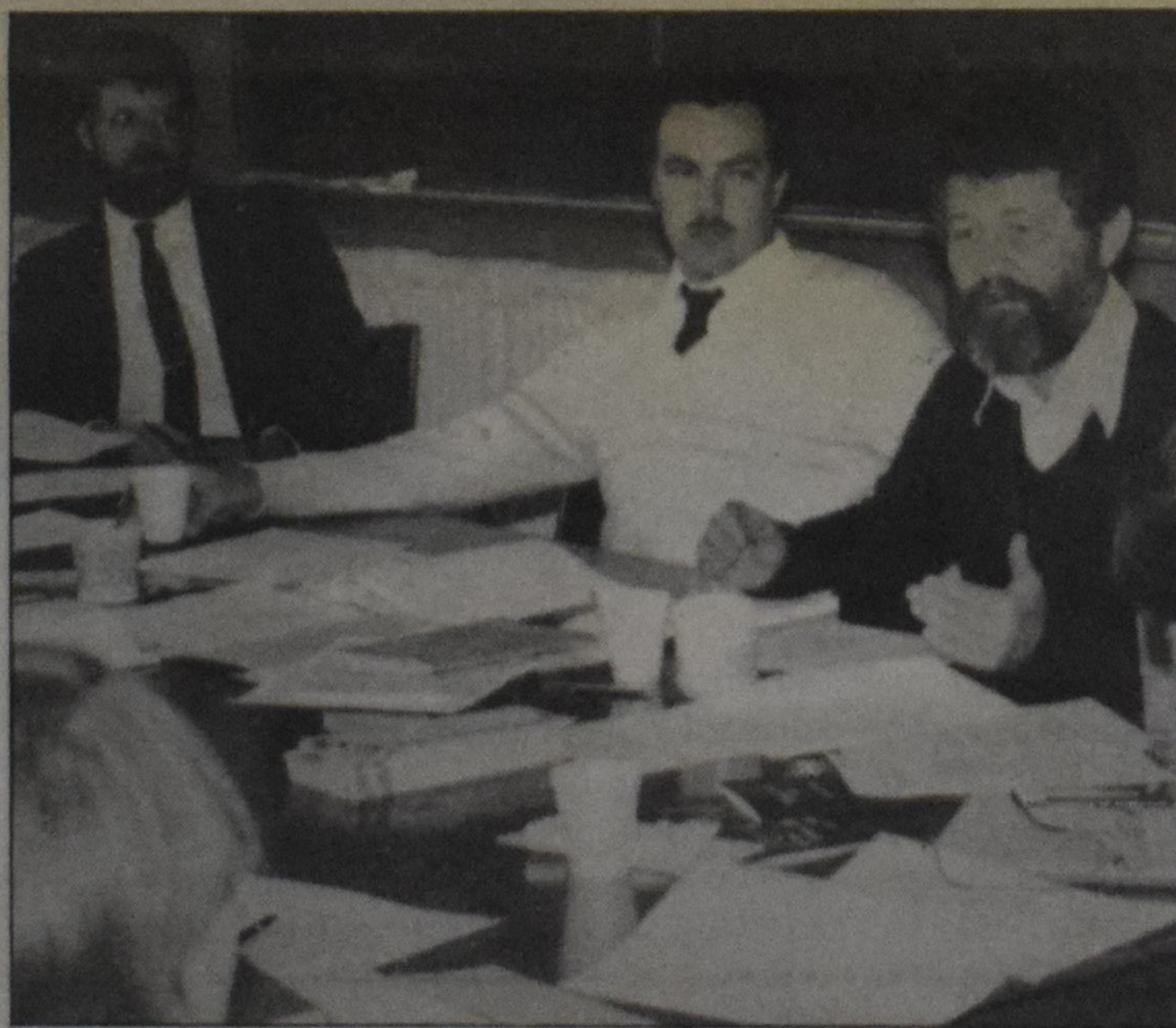


Photo: Carol-Ann Veenkamp

Henk Hart (right) makes a point while Harry Kits (far left) and Harry Fernhout listen.

Hermeneutics of Ultimacy: Peril or Promise? This book, writes Hart, "strikes me as saying for theologians the very same thing I here wish to say to pastoral workers."

In the same vein, he does not address himself so much to the tradition as it exists in its best literature but to the tradition as it functions, the *operant* tradition. In this operant tradition both intellectualism and legalism are widespread, he believes. This is the tradition the pastor runs up against in his ministry, the teachers meets in the classroom and at parents' meetings, and the editor encounters in his letters column.

An example of intellectualism in this tradition

within the community of the saints. No individualism for this scholar, though he does see the need for strong individuals to form that community, and in special circumstances for individuals to stand alone if they must.

Radical or enriching?

The workshop participants, who had read the three lectures ahead of time, responded each time after a brief statement of the main idea by Hart. The tone of the discussions was pleasant and supportive. Many positive suggestions for improvement were made and duly noted by Hart.

Clark Pinnock, Professor of Theology at McMaster Divinity College, had a hard

"Then you are a radical."

"Calvin recognized the danger of the model but he worked within it," Hart replied.

George Vandervelde, Henk's colleague at the ICS, wanted Henk to appeal more to the best of the Reformed tradition, rather than to sharpen the differences.

Colleague Jim Olthuis said that Henk was enriching the tradition, but "you may unnecessarily cause a possible contrast."

Rev. Henry Bruinsma of Holland Marsh said, "It's crucial for the church to hear your message. But handle the church pastorally by helping them along first."

Henk listened patiently to all. But he did not want to lose the edge of his critique by making people feel too comfortably ensconced in a tradition that needs re-examination. Besides, he said, "I am not dealing with anything as central as God coming to us in Jesus. I am not asking for repentance. I am just asking people to consider a new way of listening to the scriptures."

Later on he made the remark that he did not want to abandon "live orthodoxy, but I want to abandon that string of conceptions that is alien to the gospel."

Good vibes

Several of the workshop

At the closing of the day's discussion, Hart expressed gratitude for the good spirit of the workshop and for the helpful suggestions. "There are a lot of changes to be made that I'll be happy to make," he said.

And so the paper "Reflections on the Role of the Bible in Modern Culture" is headed for its sixth full revision, it appears. In this time of word processors such a revision is not nearly as catastrophic as in the days of the old typewriter. It goes to show that the "once true always true" position does not even apply to the rewriting of papers.

**See page 17
for
Calendar of Events
and classified
deadlines.**

Society

Rescued, not arrested!

Andy Justa

It was a typical July morning. The sun was just beginning to cause sweat to drip down the side of my face. Running through a cemetery, I was making my way back to my accomplice's apartment, desperately holding onto a bag full of narcotics. I had just robbed a drug store!

Yet, even if I had been in a right frame of mind and heading in the right direction, I would not have reached my destination. A police dragnet surrounded the vicinity and they were awaiting their catch. In my heart I knew I didn't care if I was caught and I was relieved that I was soon going to be rescued, not arrested! A couple of minutes later I was being carried off in a police cruiser.

Ironically, what prompted me to admit that being stopped by the police wasn't bad but actually good was the lifestyle I was living. On my own strength I just couldn't break away. And sadly enough this wasn't the first time I had confessed this. I had been through the same thing while being arrested a few years earlier after unsuccessfully robbing two banks.

Apprenticeship in crime

At age 12, I started out on the wrong road. I never thought that shoplifting would eventually lead to a horrifying drug addiction and a 12-year aggregate prison term. Committing robberies, using the needle and pushing drugs became regular activities for me. Like everything else, it started off in the minors and progressed into the majors.

Although I was brought up in a Christian home, I only started seriously calling out to God when I was in trouble. After the death of a friend who overdosed on heroin, the party in my life came to a halt. Because I had refused to testify against the one who supposedly administered the fatal injection, a contract was placed on my life.

After discovering this, and

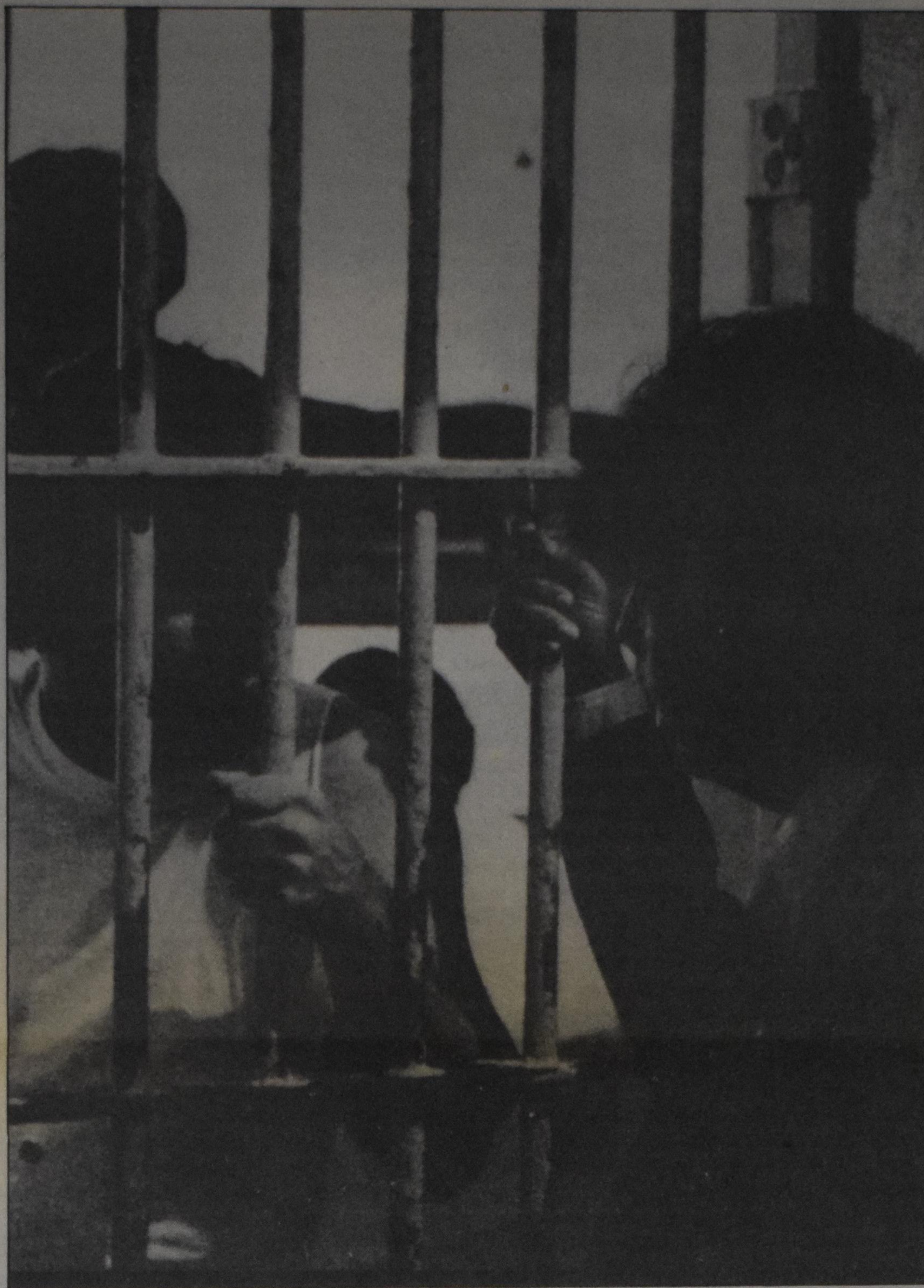


Photo: Prison Fellowship

knowing it wasn't a hoax, I became terrified and withdrew from all my contacts and associates and began going to church daily. Yet, once a coroners inquest ruled out any possible criminal charges, I quickly re-entered the "drug" and "bar" scene, trying to erase all those events from my memory.

Immediate pleasures

Gradually things grew worse

as I became more and more dependent on hard drugs. I overdosed myself on heroin and was carried out of a night club on a stretcher and brought to the hospital. This did not even bring me to my senses. Once the doctor revived me, my first reaction was to look into my pocket to see if I had enough heroin for another shot.

What I failed to realize during all those years of careless living was that some day everything would catch up to me. But at the time I only wanted to enjoy the immediate pleasures of easy money and I wanted to lose all sense of guilt and responsibility via drugs.

The party soon came to a halt

again and life's vise-grip was tightened a couple more turns. Upon entering the penitentiary for my first time, once more I had reason to fear for my life because of events while on the street.

Sudden surrender

It was at this time I started calling out to God again. Through a friend I accepted an invitation to a Christian meeting behind the prison walls. Minutes later tears rolled down my face as I heard a testimony of how God gave new life. I was in such turmoil inside that I knew it was time to face reality. I sensed I had a great need and I recognized my condition was hopeless.

When the speaker had finished I walked to the front of the room and was invited to

pray. I admitted I was a sinner and lost without Jesus Christ. I confessed I squandered my life thus far and wanted to turn it over to Jesus Christ. At that moment I sensed a load of guilt lift. It was replaced by a flood of peace. There and then I knew I had been forgiven and that Christ came into my life.

Self-reliance

However, this wasn't the end of the story. I grew in my faith and two years after this experience I was released. I continued living a Christian life while working part-time and going to college on parole. A few months later when things were going well I thought I had it together.

Soon though, my love for God grew cold as I engaged in worldly activities more and more. Eventually I stopped seeking God's direction and relying on His strength. As a result I was doing my own will again and ended up going back in the direction I came from.

Within 11 months my parole ended. I was back in prison after the drug store robbery having to start over again from square one. Because I turned back I ended up losing my girlfriend and our daughter and accumulating more years onto my sentence.

Complete surrender

Had I surrendered my whole life completely to Jesus Christ years ago I may not have had to go through all that I did and cause so much pain to my loved ones. But my will had to be broken because I was convinced I could do it my own way.

It's really simple; drugs don't work! They are a false peace and only Jesus Christ can give you true peace and eternal life by a personal relationship with Him.

Today I am thankful I came back to prison and was set back on the right track. And I'm just as thankful that it was through a drug addiction, prison and fear that I came to know Jesus Christ. It could have been much worse. What will it take for you to come to Jesus Christ!



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Feature

The chief end of man is not to enjoy

Carl D. Tuyl
Whoever lends an ear to discussions, reports and dialogues in the Reformed community discerns a very distinct and peculiar jargon. Some of it is without deep meaning. It shot up spontaneously, like a wild flower from foreign seed, born by the wind into the cultivated bed of the English language.

Newly-elected office bearers hear about a thing called "censura morum," and think it is either a communicable disease or a twentieth-century heresy. The word "overture" may convey to the uninitiated a pass to the opposite sex, and the "Canons of Dort" may call forth a vision of militancy which is entirely lacking in our midst.

It is only in the Reformed community that a person can define his denominational affiliation by saying: "I am article thirty-one." To us that makes perfect sense. In any other community the person would be suspected of having hallucinations and referred to a psychiatrist. All these expressions are "in-words," vocabulary we have cultivated. Every group develops its own lingo which is unintelligible to outsiders: Reformed people know that a vacant church is not vacant, at least not on Sundays.

It is not only to embellishments of the vernacular that I refer. There is a dimension to language which has deeper roots than the need for home-grown idiom. There is language which bares the soul and unveils the speaker's inner being, which allows a look beyond the dim mirror which otherwise hides the speaker's true identity — a sort of Freudian *de profundis* language. Reformed people speak such language.

Struggling with "struggle"

Such language abounds with forms of the verb "to struggle." Reformed people are strugglers! They struggle with problems, situations, each other and with life in general. "The committee struggled with this problem," so countless reports read. What it means is that people got together, discussed a problem, drank a lot of coffee, inquired about each other's welfare, drank coffee again, ate lunch and came to an agreeable consensus in the matter submitted to them. Perish the thought that they had a good time doing it.

Calvinists are no "good-time Charlies!" No Sir, they struggle! The sweat of their intense struggles drips from the reports submitted to consistories, classes and synods. Their literature reveals intense struggles that would provoke a professional wrestler to jealousy.

The Westminster Catechism may well state frivolously that "the chief end of men is to enjoy God," but this enjoyment is not for us more profound Calvinists. We know

that life is a struggle.

If it weren't for all these struggles our synods could meet less frequently and the *Agenda* of its forthcoming struggles as well as the *Acts* of its past struggles would be a whole lot less voluminous. But then that might give the wrong impression, might it not? People could think that we Calvinists have fun. That would be totally unacceptable!

When I recently attended a discussion group, I learned to my amazement, that marriage too, is a struggle. Something you fight your way through — like you fight your way through the underbrush of a rain forest, while anxiously expecting to be attacked. I got pictures of Churchillian "blood, sweat and tears," fighting in the streets and on the beaches! I felt a pang of guilt for not having struggled much in my marriage of long-standing. All considered, my marriage was, and still is, a source of joy and great happiness.

As a result of that discussion, my wife and I have agreed that we should conform a bit more to the general practice of our fellow believers and struggle once in a while. We have not yet found a good struggling beginning, but we keep trying. Guilt is a mighty motivator. We too want to be wrestlers on the troubled sea.

Work, serve, labour?

I have learned that there are other significant linguistic adjustments which need to be made. I always thought that ministers worked in their calling. I got that idea from the apostle Paul who wrote to Timothy that he should be "a workman who does not need to be ashamed." The tiredness which I sometimes felt after a long day surely made me think that I had put in a good day's work. The paycheque which I regularly receive from the treasurer also enforced that idea. But recently I discovered that it is not chic for a minister to work. Ministers serve! Some even labour, which makes you think of traving and groaning, and certain hospital wards.

All ministers, however, work with people. Working with people is OK. Some work with young people, some work with old people, but not too many work with middle-aged people. When it comes to "working with" the middle-aged category it's virgin territory. You never read in church magazine classifieds that a congregation is searching for a minister "to work with middle-aged people." Middle-aged people only exist in our midst to

make up those long lists of addresses to which the various agencies and boards send their earnest solicitations.

As a result, the middle-aged then, struggle with these requests for assistance.

?????

Another linguistic aberration among us occurs with the use of question marks. Question marks are commonly and normally used to indicate that the preceding sentence forms a question. It conveys that the writer is uncertain about the matter contained in the sentence. Not so with Reformed question marks.

"Do we still exercise discipline in our denomination?" is really not meant to be a question in most cases. That question mark expresses certainty. We do *not*, repeat *not*, exercise discipline. Writers of Letters-to-the-Editor have started this revolution in linguistics. Their question mark does not express a question, but a certainty. Question marks in Reformed usage have gone through a process of evolution. Where in earlier times they signified uncertainty, they have now come to mean the opposite. This process is indicative of the fact that Reformed people are not much in sympathy with raising real questions.

Sometimes, when I am alone

in my study, I hear spooky sounds which seem to come from the roof of the sanctuary. I always presumed it was caused by the wind putting pressure on the rafters. Lately I am not so sure anymore. Could it be old Webster trying to enter Reformed sanctuaries?

In true Reformed style I want to finish with a question. Do we still have fun? Let's struggle with that question for a while!

Two years ago, Carl Tuyl filled First Christian Reformed Church in Kingston, Ontario, which was vacant at the time. There he labours, without struggle, among the non-article-thirty-one flock.

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Thanks	HOGETERP: With gratitude to God from whom all blessings flow, we want to thank our friends and relatives for their congratulations, gifts and the many cards and best wishes we received on the occasion of our 50th wedding anniversary. Special thanks to our children and grandchildren for everything in making this such a wonderful occasion. Many beautiful memories will be with us forever. John and Patricia Hogeterp, Townsend, Ont.	DEBOER-KIERS: Jack and Winnie deBoer and Jan and Gerriedena Kiers are pleased to announce the forthcoming marriage of their children DOREEN JANET and JOHN WILLIAM. They will exchange their vows of promise and love, D.V., on Saturday, June 13, 1987, at 2:00 p.m., Maranatha CRC, York, Ont. Rev. Peter Hogeterp officiating. Future address: R.R.#1, Caistor Centre, ON L0R 1E0	SPEK-COVERDALE: With joy and thanksgiving to the Lord, we, Mr. and Mrs. Ype Spek of Fenwick, Ont., are pleased to announce the forthcoming marriage of our youngest daughter, SOPHIA CHRISTINE to KARL EDGAR Coverdale, son of Mr. and Mrs. Glen Coverdale of Wellandport, Ont. This celebration of love will be, D.V., on Saturday, June 20, 1987, at three o'clock in the Winger Church of Christ (Disciples) Wainfleet, Ont. Rev. Doug Moore officiating. Future address will be: 1374 Haist St., Fonthill, ON L0S 1E0	Anniversaries	
Births	ATTEMA: "Sons are a heritage from the Lord, children a reward from Him." (Ps. 127:3) Ed and Grace rejoice in the birth of a son, JEREMY EDWARD, another one of God's miracles. A brother for Melodie and Derek; born on May 5, 1987. Fifth grandchild for Gerrit and Mina Pot of Smithville and 11th grandchild for Dick and Ann Attema of Smithville. Home address: 11250 Lanewood Circle, Eden Prairie, Minnesota, USA 55344	DEVRIES-BURGSMA: Mr. and Mrs. Jolle and Jannie DeVries and Mr. and Mrs. Harry and Gerda Burgsma are happy to announce the marriage of their children ALICE and BYRNE. The ceremony will take place, the Lord willing, on Friday the 12th of June at 7 o'clock in the Listowel CRC. Pastor Bert Slofstra officiating. Future address: R.R.#1, Dungannon, ON N0M 1R0	VANDER PLOEG-WOERTINK: ANNETTE ROSALIE Vander Ploeg and MARCEL WILLIAM Woertink have experienced love from our Lord through our families, our friends, our church and now through each other. With our parents' blessing, we joyfully announce our marriage which will take place at 2 p.m., on June 6, 1987, D.V., in Hebron Chr. Ref. Church of Renfrew, Ont. Future address: 311 Lochiel St. S., Renfrew, ON K7V 1X1	Moordrecht, Barnwell, The Netherlands Alberta 1947 June 13 1987 "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." (Psalm 121:1,2) With thanks to God for His many blessings, we hope to celebrate the 40th wedding anniversary of our parents and grandparents, PIETER and CORNELIA BOS (nee de Joode) We pray that the Lord will continue to bless and guide you in the years to come. Ann & Pete Van Beers; Melissa, Mark, Ryan, Alison — Taber, Alta. Jane & Casey Bydevaate; Jody, Lindsey, Joel, Jesse — Taber, Alta. Toni & Peter Rozendaal; Jeffrey, Cora-Lee, Rachel, Laureen, Peter — Barnwell, Alta. Cor & Margie Bos; Angela, Jennifer, Casey — Taber, Alta. Peter & Connie Bos; Peter, Alex — Goderich, Ont. Alice & Henry Nyman; Mark — Wellington, Ont. Helene & John Moore; Jesse, Mark, Wesley — Goderich, Ont. Arjan Bos — Lethbridge, Alta. Caroline Bos — Barnwell, Alta. Home address: Box #26, Barnwell, AB T0K 0B0	1947 June 10 1987 Wedding text: "And my God will meet all your needs according to His glorious riches in Christ Jesus." (Philippians 4:19) We rejoice and give thanks to the Lord for His faithfulness shown to our parents and grandparents, and for the love and care they have given us, as they hope to celebrate their 40th anniversary, HENDERIK and MARIA DE VRIES (nee Nagtegaal) We pray that the Lord will continue to bless and keep you in the years to come. Love and congratulations: John de Vries — at home Mary & Art Nieuwland; Paula, Scott, Tamara — Drayton, Ont. Dick & Alice de Vries; Sherry, Richard — Surrey, B.C. Hank & Darlene de Vries; Billy, Jamie, Jeffery — Woodstock, Ont. Peter & Faye De Vries; Christopher — Ruthven, Ont. Home address: R.R.#1, Burgessville, ON N0J 1C0
BOTH: "Lo, sons are a heritage from the Lord, the fruit of the womb a reward." (Ps. 127:3) Praise be to God for the birth of a second son, AARON THOMAS, to Dick and Mary. A wee brother for Marianne, Suzy and Jared. Eleventh grandchild for Mr. Dick Both of Tara, and ninth for Mr. and Mrs. James Bergstra of Shallow Lake. Great-grandson for Mrs. Minke Bouma of The Netherlands. Home is: R.R.#5, Owen Sound, ON N4K 5N7	DUIMERING-DE JONG: Mr. and Mrs. Martin Duimering of Moorefield, Ont., are pleased to announce the marriage of their daughter CHRISTINE to MICHAEL De Jong, son of Mr. and Mrs. John De Jong of Burlington. The ceremony took place on May 29, at 7 p.m. in the Drayton Chr. Ref. Church. Rev. D. Velthuisen officiated. New address: 42-501 Herkimer, Hamilton, ON L8P 2G4	VAN HUIZEN-VELDBOOM: Believing that God has brought them together, Mr. and Mrs. William Van Huizen and Mr. and Mrs. John Veldboom rejoice in the forthcoming marriage of their children, YVONNE and TERRY. The ceremony will take place, the Lord willing, on Saturday, June 13, 1987, at 3 p.m. in the Trinity CRC, 99 Scott St., St. Catharines. The Rev. Henry Jonker officiating. Future address: 30 Mohawk Rd., Unit 311, Hamilton, Ont.	Anniversaries	Toronto Grand Rapids 1962 June 9 1987 With great joy and thankfulness to God, we announce the 25th wedding anniversary of, JOYCE and RIEMER PRAAMSMA (nee v.d. Zwaag) here seen on their wedding picture. Mrs. N. Praamsma — Brampton Eline & Peter Homan-Praamsma — Stoney Creek, Ont. Joan & Gerald Van Belle-Praamsma — Seattle, WA USA Willem & Rita Praamsma-v.d. Linde — Hallum, The Netherlands Herman & Peach Praamsma-Kastelein — Rexdale, Ont. Christine & Anco Farenhorst-Praamsma — Owen Sound, Ont. Home address: 805 Van Haalte Dr., SW Grand Rapids, MI 49509 USA	
SCHMIDT: With praise and thankfulness to God, we announce the birth of two healthy children, ALEXANDER WILLIAM, 8 lbs. 9½ oz., and SARAH ELIZABETH, 8 lbs. 5½ oz. Born at 10:00 a.m. and 10:03 a.m. on Apr. 30, 1987. Brother and sister for Carlene, Melissa and Jennifer. Ninth and 10th grandchildren for Mr. and Mrs. W. Rutgers of Mallorytown, Ont., and 10th and 11th for Mr. and Mrs. H. Schmidt of Rockton, Ont. Rick and Shirley Schmidt: 768 Old Hwy. #8, Rockton, ON L0R 1X0	HEIDA-VANDERGOOT: Mr. and Mrs. Bill Heida and Mr. and Mrs. Stan VanderGoot are happy to announce the wedding of their children ANITA JANE and CARL EDWARD. The ceremony will take place, D.V., on Saturday, June 13, 1987, at 3 p.m. in the Bethel CRC, London. Rev. Phil Stel officiating. Future address: 234 Holgate Rd., London, ON N5V 1C2	Anniversaries	Port Credit Norval 1952 June 7 1987 With thankfulness to God, we are happy to announce the 35th wedding anniversary of our parents and grandparents, FRANK and HENDRIKA VAN OFWEGEN (nee DeZoete) It is our prayer that God will continue to guide and bless them in the years to come. Jean & Andy DeBeer; Jeremy, Christopher, Amy — Saskatoon James — Brampton Roy & Huong; Kristy, Jeffery, Andrew — Norval Steve & Jessica (fiancee) — Bramalea Cindy — at home Home address: General Delivery, Norval, ON L0P 1K0		
VAN HOLST: With joy and thankfulness to God, we, Jerry and Marlene, are happy to announce the arrival of our first child, MICHAEL GERRIT, born on May 7, 1987, weighing 8 lbs 3½ oz. Welcomed by his proud grandparents Mr. and Mrs. J. Vander Meulen, Stirling, Ont., and Mr. and Mrs. G. VanHolst, Hamilton, Ont., and by his aunts, uncles and cousins. 5 Huffman Rd., Box 798, Frankford, ON K0K 2C0	SMINK-SIKKEMA: Believing that the Lord has brought them together, we, Mr. and Mrs. Geurt Smink and Rev. and Mrs. Raymond Sikkema, rejoice in announcing the forthcoming marriage of our children, CHRISTINE and RAY. The ceremony will take place, the Lord willing, on Friday, June 5, 1987, at the Mount Hamilton CRC, Upper Wellington, Hamilton, Ont. Rev. R. Sikkema officiating. Future address: 123 Charlton Ave. East, Apt. 1704, Hamilton, ON L8N 3W3	Miscellaneous			
	VISSER-VELDHUIS: Mr. and Mrs. Ted Visser are pleased to announce the forthcoming marriage of their daughter GRACE to RON, son of Mr. and Mrs. John Veldhuis. The ceremony will take place, the Lord willing, on Friday, June 12, 1987, in Ebenezer Chr. Ref. Church, Jarvis. Rev. N. Cornelisse officiating. Future address: R.R.#1, Jarvis, ON N0A 1J0	Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.			

Congratulations to Joyce and Riemer Praamsma (nee v.d. Zwaag) who will celebrate their 25th wedding anniversary, D.V., on June 9, 1987.



Congratulations to Joyce and Riemer Praamsma (nee v.d. Zwaag) who will celebrate their 25th wedding anniversary, D.V., on June 9, 1987.

Anniversaries	Anniversaries	Obituaries	Obituaries	Real Estate
 <i>Congratulations to A.J. and R. Haagsma (nee Pasma) who will celebrate their 60th wedding anniversary, D.V., on June 23, 1987.</i> 1927 June 23 1987 "May the God of hope fill you with all joy and peace as you trust in Him, so that you may overflow with hope by the power of the Holy Spirit." (Romans 15:13) With joy and thankfulness to our God, we hope to celebrate with our parents, grandparents and great-grandparents, A.J. and R. HAAGSMA (nee Pasma) the occasion of their 60th wedding anniversary. We are grateful to our Lord that He has richly blessed them for so many years and it's our prayer that He will continue to bless them. Richard & Betty Elema — London Jake & Gay Haagsma — London John & Joanne Haagsma — London Herman & Grace Louter — Brampton Tip & Winny Haagsma — Sarnia Cecil & Anne Haagsma — Salford Sheila Haagsma — London Peter & Freda Haagsma — Salford Minke Haagsma — Toronto 30 grandchildren and 21 great-grandchildren. Open house on June 23 from 2-4 at Holland Christian Homes. Home address: 7900 McLaughlin Rd., Hope Tower #103, Brampton, ON L6V 3N2 1962 June 15 1987 Alliston With praise and thankfulness to the Lord, we are happy to announce the 25th wedding anniversary of our parents, JIM and TINA JANSSEN (nee Van Noortwyk) We give thanks to God for keeping our parents in His care for the past 25 years and we pray that He will continue to bless them and be with them in the years to come. Congratulations Mom and Dad, with love from: Mike & Debra Ingrid & Bill Van Ryn (fiance) Yvonne John Karen Reception to be held on Saturday, June 20th, D.V., from 8-10 p.m. at Mansfield Skiways. Home address: 294 Albert St., E., Alliston, ON L0M 1A0 Miscellaneous Evangelistic materials in Arabic. Also, a handbook in English, The Bible & Islam (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.	Oudeschoot Hamilton 1942 June 11 1987 With thanks to God for His many blessings on our family, we hope to celebrate, D.V., the 45h wedding anniversary of our dear parents and grandparents, NICK and JOHANNA KLYNSTRA (nee Vander Werf) Congratulations Dad and Mom, Grandma and Grandpa. With love from: Hilda & Larry Woudstra; Joanna & Chris Nutley (engaged), Grace, Donald, Rebecca Alice & Richard Haveman; Joanne, Grace, Bonnie, Walter, Nicholas, Tina Abe & Lydia Klynstra; Sharlene, Jodi, Nicholas Limmy & Henry Hulleman; Johanna, Henry, Grace Open house on June 13 from 8-11 at Calvin Chr. School, 547 West 5th St., Hamilton. Home address: 25 Britton Close, Unit 5, Hamilton, L9C 4G8 Gaastmeer, Mallorytown, Fr. Ont. 1952 June 9 1987 With joy and thankfulness to the Lord for His many blessings, we are happy to celebrate with our parents and grandparents, BILL and GAY RUTGERS (nee Bakker) their 35th wedding anniversary. May God continue to bless them in the years to come. With love from your children and grandchildren. Shirley & Rick Schmidt; Carlene, Melissa, Jennifer, Alexander, Sarah — Rockton, Ont. Fenna & Bill Zylstra; Paul, Daniel, Christina — Nepean, Ont. Rita & Brian Deines; Trevor, Tracy — Brockville, Ont. Harry Rutgers — Red Deer, Alta. Home address: R.R.#2, Mallorytown, ON K0E 1R0 Obituaries The Lord suddenly took home, on May 20, four days before his 74th birthday, my dear husband, MIKE VAN WYCK I thank God that He kept us for each other for more than 44 years. Mrs. Maria (Riet) Van Wyck-Biangé Apt. H 414, 7900 McLaughlin Rd., S., Brampton, ON L6V 3N2 Looking for a job? Check C.C.'s classifieds.	July 3, 1966 June 5, 1987 After a battle with cancer for two years, the Lord took to Himself, JEFF KAMERMAN son of Cor and Agnes Kamerman. Brother of: Jane & Kevin Glen Kim Kevin His words, his courage and love for others, shown in many ways, will never be forgotten by his family. Opa and Oma: Adrian and Jane Kamerman — Brampton, Ont. Aunts and uncles: John & Bette Abe & Anne Adrian & Nellie Femmie & John Simon & Margaret and cousins "God has called me heavenward in Christ Jesus." (Phil. 3:14) Home address: 45 Bellefontaine Rd., Agincourt, Ont. 1988 1987 "Be faithful unto death and I will give you the crown of life." (Rev. 2:10) On May 15, 1987, the Lord took unto Himself our dear mother, grandmother and great-grandmother, GRADA EVERDINA SCHOLTEN (nee Kemink) at the age of 88 years. She was predeceased by her husband Hendrik Willem Scholten in July of 1965; one son, Hans in April of 1983; and three grandchildren. She is survived by six sons and five daughters: Herman & Janna Scholten — Granum, Alta. Gerhard & Dicky Scholten — Moose Jaw, Sask. Joanne & Klaas Vanderveen — Edmonton, Alta. Dirk & Hantzen Scholten — Lethbridge, Alta. Ricky & Arie VanderHoek — Clearbrook, B.C. Bill & Marjan Scholten — Red Deer, Alta. Diny & John VanderHoek — Chilliwack, B.C. Henk & Cora Scholten — Fort Macleod, Alta. Wilma & Gerry Kuipers — Edmonton, Alta. Ina & Dick Stronks — Picture Butte, Alta. Roelof & Diny Scholten — Picture Butte, Alta. Sylvia Scholten — Waterloo, Ont. 50 grandchildren and 24 great-grandchildren. The funeral service was held on Tuesday, May 19, 1987, in the Iron Springs Chr. Ref. Church, with the Rev. Jack Van De Hoef officiating. Picture Butte, AB T0K 1V0 On May 4, 1987, at Shalom Manor, Grimsby, the Lord took unto Himself our beloved mother, PIETJE VELLENGA (nee van Dijk) at the age of 92 years. Beloved wife of the late Pieter Vellenga. Her children: Ted & Anke Vellenga — Hamilton, Ont. Ann & Bill Spoelstra — Hamilton, Ont. John & Ann Vellenga — Smithville, Ont. Clara & Elko Brouwer — Escondido, California Peter & Sylvia Vellenga — Stoney Creek, Ont. 29 grandchildren and 34 great-grandchildren and a twin sister in The Netherlands. Psalm 23. Mailing address: 268 Magnolia Dr., Hamilton, ON L9C 6P9	"Blessed are those who die in the Lord." (Rev. 14:13) On May 20, 1987, the Lord called home our beloved father, grandfather and great-grandfather, DONALD BAKKER at the age of 89 years. Predeceased by his wife Janet Sikkes on Mar. 2, 1981. Dear father of: Trijn & Abe Bakker — Wellington, Ont. Shirley & Gosse Boschma — Picton, Ont. Nick & Doreen Bakker — Bowmanville, Ont. Barney Bakker — Picton, Ont. James & Sadie Bakker — Picton, Ont. Also survived by 16 grandchildren and five great-grandchildren and predeceased by a grandson Bernard. The funeral service was held on Saturday, May 23, 1987, at 10:30 in the Bethany Chr. Ref. Church of Bloomfield, Ont., with Rev. P. De Vries officiating. Home address: Bayview Farms, R.R.#2, Picton, ON K0K 2T0 The Lord called home His child, our dear husband, father, grandfather and great-grandfather in his 76th year. NICK NIENHUIS Loving husband of Maria Nienhuis for 54 years. Caring father of: Tina & Rennie Van Dalen — Calgary, Alta. Jake & Dianne Nienhuis — Sarnia, Ont. Tony & Sally Nienhuis — Sarnia, Ont. Hank & Pat Nienhuis — Sarnia, Ont. Nick & Josie Nienhuis — Sarnia, Ont. Marian & Charles Winegard — Sarnia, Ont. Peter & Joan Nienhuis — Sarnia, Ont. 24 grandchildren and three great-grandchildren. Psalm 27. The funeral service took place in the Second Chr. Ref. Church, Sarnia, Ont., on May 23, 1987. Rev. J. Jongsma officiated. Interment took place in the Blackwell Cemetery, Sarnia. Home address: 455 Superior St., Sarnia, ON N7T 7E5 Vlaardingen, Holland. "For all the saints who from their labours rest, who Thee by faith before the world confessed, Thy Name, O Jesus, be forever blessed. Hallelujah!" On May 22, 1987, at the age of 81 ANTONIE VAN DRIEL went to be with his Lord. He was born in Dordrecht, Holland and since 1984 the widower of Neeltje Adriaantje Van Driel-Albias. He was the dearly loved father of six married children, nine granddaughters, nine grandsons, of whom two are with the Lord, and four great-grandsons. Dad's life was an example of the grace of God. For the family in Holland: Klaas Brobbel Nellie Brobbel-Van Driel Peter & Floyd Brobbel Richard, Carla and Jordan Holting — Mississauga, Ont.	150 acres dairy stable. Large implement shed. Some bush, balance well-drained land. Three-bedroom home. Vendor offering good terms. 200 acres barn setup for hogs. Seven-room home. Asking \$110,000.00. Dairy setup, 180 acres cropable. Double four milking parlour. Free stall barn. Heifer barn. Two silos with power feeders. Good four-bedroom brick home. Large implement shed. Paved road. 200 acres suitable for beef and hogs. Open bottom land. Bush. Brick home. Large barn. Two silos. Extra 100 acres can be purchased if required. Above properties close to Christian school and church. M.L.S. Realtor Contact: P.H. Hiller Realty Ltd. 935 Main St. W. Listowel, Ont. Ph: 519-291-1544 Eve. Albert Carson 291-1395 or Helen Cullen 291-1709 VANDERGROOT REALTY INC. VRI  Jerry Vandergoot President Your complete real estate service Serving London, Ontario, and surrounding area. 402 Oxford Street E. (corner of Oxford & Colborne) London, Ontario N6A 1V7 Phone (519) 672-9970 ADA REALTY LTD. 3412-102 Ave. Edmonton, AB T5W 0A3 Tel. 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. Het vertrouwde adres. Ministers GUEST MINISTERS Due to being vacant, the First CRC in Chilliwack, B.C., invites guest ministers. Preachers travelling or vacationing in this area are invited to preach for us by contacting John Zandberg at 47490 Prairie Central, Chilliwack, B.C. V2P 6H3 or call (604) 795-5667. Pulpit supply needed Trinity CRC Goderich, Sundays July 12 & 19. Call Sid Bruinsma 519-524-8668 or write to him at Box 292, Goderich, ON N7A 3Z2. Vacations Come to beautiful PEI for your holidays and stay at Southport Motel and Cottages Quiet location, scenic view, pets permitted. The only 3-way hookups near Charlottetown. Contact: Tony or Johanna Enserink at 902-569-2287. ALTON LODGES 1 & 2 bedroom clean, house-keeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church. Telephone: 705-429-2420 Address: 459 Mosley St. Wasaga Beach, ON Site 130, Box #8, R.R.#1, L0L 2P0 LEN & RITA BETTE

Classifieds

Vacations LITTLE EUROPE RESORT Bracebridge, Muskoka Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-zwermen vis gelegenheid (ideaal voor groepskampen). "Little Europe" vindt u 10 km. ten oosten van Hwy. 11, aan Hwy. 118 East, voorbij de Muskoka Airport. • No pets please • Showers available R.S. BAKEMA Telephone: (705) 645-2738 Discover the Magic of Muskoka at friendly FALCON LODGE Clean, comfortable, self-catering apartments and cottages at affordable rates. Safe, sandy beach, games room, outdoor hot tub and sauna. Canoes and paddleboat no charge. Your hosts: Ton and Cathy Struyk Falcon Rd., Huntsville, ON P0A 1K0 Tel: (705) 789-2603 RICE LAKE Like fishing the big ones? Fully equipped large modern house-keeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place. Write or phone for brochure: Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308 Employment Wanted 21-year-old man from B.C. looking for a full-time job on a dairy farm in Southern Ontario; preferably a registered herd. Experienced in all areas pertaining to dairy farming: milking, operating machinery, etc. Born and raised on a farm. Studied agriculture for one year at Dordt College. Wishes to start the middle of Aug. Phone (604) 743-9309 and ask for Bill or write: G.B. Wikkering, R.R.1, Box 15, Cobble Hill, B.C. V0R 1L0 Help Wanted Help wanted on a dairy farm; would prefer a young teenager (male). Please call (519) 638-2470. ECE graduate wanted in Christian Day Care in S.W. Scarborough; good salary and benefits offered. Phone (416) 699-0863. Citizens for Public Justice The B. C. Affiliate of Citizens for Public Justice (CPJ) invites applications for the position of Public Affairs Director. CPJ is a Christian Citizens movement dedicated to the pursuit of Biblical justice in Canada. Leadership qualities, as well as organizational and research skills are required. For Job Description and other information write: Citizens for Public Justice #308 11675 7th Avenue Richmond, B.C., V7E 4X4 Please respond before June 30, 1987.	Vacations Help Wanted Full-time, live in help needed on dairy farm in Drayton area. 1-519-638-2514 An ad in C.C. gets results! Full-time employee needed to help with 350 sow, farrow to finish breeding stock operation. Experience preferred but will train if interested in working in this type of work. Agricultural background preferred. Phone: (519) 887-6477. Child-care worker to work with adolescent boys in a residential setting, located in Ottawa. Must be willing to live in home on a rotation basis. Reply to: Rudy Visscher, 613-745-4008. Help Wanted  THE KING'S COLLEGE A Christian Liberal Arts College DEVELOPMENT OFFICER The King's College, a Christian college offering accredited university-level education, has an opening for a Development Officer. Responsibilities include organizing fundraising programs (including corporate fundraising and foundation solicitation programs), promotion of the college among its constituency and liaison with The King's College Foundation. Applicants should possess good organizational skills, good verbal and written communication skills and assent to the college's educational philosophy. Experience in fundraising or promotion/marketing a definite asset. Familiarity with Christian post-secondary education preferred. Send letter of application, resume and the names of three references to: Mr. John Rhebergen, Director of Business and Development The King's College 10766 - 97 Street, Edmonton, AB T5H 2M1 or call (403) 428-0727 for further information APPLICATION DEADLINE: June 30, 1987 Campus Chaplain Needed: Brock University, St. Catharines Classis Hamilton and Niagara are seeking a qualified person to work half-time in Campus Ministry. The task includes: • outreach to Christian Reformed and Reformed students on campus. • Leading study sessions on Christian World View. • Working in co-operation with other Christian ministries on campus. • Enlist support from local Christian Reformed Churches in the social needs of students. Effective date for filling the position is immediate. Please send resume or request for more information to: D.R. Tigchelaar 69 Trelawne Dr., St. Catharines, ON L2M 2H1 or phone: (416) 935-5373	Teachers Nanaimo Christian School on Vancouver Island is in need of a Grade 8, 9 & 10 English and Social Studies teacher Knowledge of French would be an asset. We are a small interdenominational school with 130 students, teaching B.C. curriculum. Nanaimo is a city of 50,000 serving a population of approx. 70,000 in the surrounding area. It has many opportunities for outdoor recreational activities. For information contact: Ron Dorsey at (604) 753-6771 (home) or (604) 753-9111 (work) or write: c/o Ron Dorsey, 2570 Jinglepot Rd., R.R.3 Nanaimo, B.C. V9R 5K3 BRANTFORD: Because of maternity leave, Brantford Chr. School is in need of a Grade 1/2 teacher from mid Oct. to the end of Feb. Please send applications to Chris VanderVeen, Principal, 7 Calvin St., Brantford, ON N3S 3E4. Tel. (519) 752-0433. CHILLIWACK, B.C.: Chilliwack Chr. School invites applications for one teachers position for Grade 1/2 combination, and a possible part-time position for Grade 2. Please send resume to: Mr. Jim Bleeker, Chilliwack Chr. School, 9750 McNaught Rd., Box 161, Chilliwack, B.C. V2P 6G2 or call 604-792-4171. HOUSTON, B.C.: The Houston Chr. School is seeking applications for a Grade 7/8 teacher with a major in Science. Please contact the principal Mr. H. Fritschy, Houston Chr. School, Box 237, Houston, B.C. V0J 1Z0. Tel. (604) 845-7736 (school) or 845-7953 (home). SURREY, B.C.: The Surrey Chr. School invites applications for possible teacher positions in kindergarten and Grade 4 for the 1987/88 school year. Please send applications and resumes to the principal, A. Jansen, Surrey Chr. School, 9115 160th St., Surrey, B.C. V3R 4N4. WILLIAMSBURG: Our school is in need of a teacher for a combined Grade 5-6 class for Sept. 1987, or for remedial help and principal relief. Preference will be given to those who have working knowledge of French and are experienced. Please send your application to: Mr. James Kooistra, Principal, Timothy Chr. School, Williamsburg, ON K0C 2H0. Phone: (613) 535-2687. Help Wanted	Teachers SASKATOON: Saskatoon Chr. School has a definite opening for a Grade 1 and 2 combination for the 1987-88 year. Send applications to the school at 2410 Haultain Ave., Saskatoon, SK S7J 1R3. STRATFORD: Stratford and District Interdenominational Chr. School is in need of a teaching principal. Send resume to: Mrs. J. Streutker, Sec., R.R.#1, Tavistock, ON N0B 2R0; for further information contact the school at (519) 393-5675. VERNON, B.C.: Vernon Chr. School invites applications to fill a possible teaching position for Grades 5/6 for the 1987/88 school year. Please send applications, resumes, inquiries to: Mr. K. Stromberg, Principal, Vernon Chr. School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, B.C. V1T 6L6. Phone: (604) 545-7345.  Happy Anniversary! As a way of extending our congratulations, C.C. will publish anniversary pictures free of charge for those couples celebrating 50 years or more together. All other pictures are subject to a charge of \$7.50 (Canadian).
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Dutch/Events

Calendar of Events

June 10	"Hollandse Dag" at 10 a.m. in Moorefield Park . Speaker: Rev. J. Kuntz.
June 12-13	Conference sponsored by Calvin College/ICS on "The Crisis in Central America — A Reformed Approach." At the ICS, 229 College St., Toronto , Ont. For info. call (416) 979-2331.
June 13	Kaatsen Tournament in Strathroy , Ont. Phone (519) 485-0639.
June 19-21	25th anniversary Clinton & District School, Clinton , Ont. For info. call (519) 524-7280 or 482-7851.
June 19-21	25th anniversary of Mountainview CRC, Grimsby , Ont. Friday at 7:30 p.m. fellowship; Saturday: Picnic from 12 to 4 p.m. at Fifty Point Conservation Area; Sunday: Worship services at 9:30 a.m. and 4:30 p.m.
June 20	Wyoming District CR Singles Fellowship Picnic & Barbeque at Bridgeview Park, Petrolia , Ont. starting at 1 p.m. For info. call (519) 344-7097. Registration closes June 10th.
June 20	Annual Grunneger Picnic at Grand River Conservation Area, Rockwood , Ont. (on Hwy. 7 between Guelph and Acton. Starts at 10 a.m.)
June 20	25th anniversary of Clinton & District Chr. School. Social starts at 1:30 p.m., evening program at 7:30 p.m. For info. call (519) 482-9995.
June 27	"Wieringermeer Day" from 11-5 p.m. at Moorefield Park . For info. call A. Jongejan at (519) 482-9173.
July 1	Frisian Picnic at Pinehurst Conservation Park, Hwy. 24A, Paris , Ont. Starts at 11 a.m.
July 1	Kaatsen Tournament in Paris , Ont. Phone (519) 485-0639.
July 3-4	25th anniversary of Immanuel Chr. School, Lethbridge , Alta. Speaker: Rev. John Ooms. Variety program on both days. For info. call (403) 327-4223.
July 8	"Hollandse Dag" in the arena, 334 Metcalfe St. W., Strathroy , Ont. Speaker: Rev. Harry VanderWindt. Starts at 10 a.m.
July 18	Kaatsen Tournament in Woodstock , Ont. Phone (519) 485-0639.
July 22-29	International Cadet Camporee '87, held at Camp Beaverdam near Orangeville , Ont. Open house at Camp Beaverdam July 26 starting at 10 a.m. Lunch provided. Everyone welcome.
Jul. 31 - Aug. 3	Annual ICS Conference at Niagara Christian College Campus, Fort Erie , Ont. Theme: "To be near God." Keynote speaker: Pastor Derk Pierik, U of T campus chaplain.
Aug. 8	Kaatsen Tournament in Burford , Ont. Phone (519) 485-0639.
Aug. 15	"Drijberse Dag" to be held at Pine Hurst Conservation Area, Hwy. 24A (between Cambridge and Paris). For info. contact Marinus and Marie Booy at (519) 269-3718 or Bert and Jenny Smit at (416) 957-7617.
Aug. 22	Kaatsen Tournament in Oakville , Ont. Phone (519) 485-0639.
Sept. 7	Kaatsen Tournament in Stoney Creek , Ont. Phone (519) 485-0639.
Sept. 12	Redeemer College Annual Membership Meeting & Convocation. Starts at 10 a.m. at Redeemer College, Ancaster , Ont.
Sept. 19	Kaatsen Tournament in Ingersoll , Ont. Phone (519) 485-0639.
Sept. 19	30th annual convention of the Ontario CRC School Association at E. Northumberland S. School, Brighton , Ont. Host: Trenton CRC. Speakers: Cele Mereness and Harvey Smit. For info. call (519) 884-6044.
Oct. 3	Sixtieth anniversary and reunion of "Christelijk Lyceum (HBS)" in Apeldoorn , The Netherlands. On this occasion the school will publish a book commemorating the airplane accident in Oct., 1946. Former students can write to Wim J. Van Veen, P.O. Box 1057, Station Q, Toronto, ON M4T 2P2.

Advertising Deadlines

Fri. June 12	Tues. June 9	Wed. June 3-8:30 a.m.	Thurs. June 4-8:30 a.m.
Fri. June 19	Tues. June 16	Wed. June 10-8:30 a.m.	Thurs. June 11-8:30 a.m.
Fri. June 26	Tues. June 23	Wed. June 17-8:30 a.m.	Thurs. June 18-8:30 a.m.

25th Anniversary

Clinton and District School, Clinton, Ont.

25th anniversary

June 19-21, 1987

Friday, the 19th: graduation ceremonies

Saturday, the 20th: reunion 1:30 p.m., lots of food, view school, pictures, etc., evening program 7:30 p.m.

Sunday, the 21st: commemorative service 7 p.m.

For information call

(519) 524-7280 or (519) 482-7851

14th Annual Grunneger Picnic

(for: Grunnegers en aangetrouwden)

SATURDAY, JUNE 20, 1987

Place: Grand River Conservation Area
Rockwood, Ont. (Rockwood is on Hwy. 7
between Guelph and Acton)

Pavilion rented in case of rain.

Activities and games planned for children.

Lunch at 12:30

Come all at anytime from 10 a.m. on.

Verdrag sociale zekerheid Nederland-Canada

Tussen Canada en Nederland is onlangs een verdrag over sociale zekerheid gesloten, dat dit najaar in werking zal treden.

Het omvat o.a. regelingen voor ouderdoms- en weduwen-

en wezen-pensioenen.

In verband hiermede zal een vertegenwoordiger van de Sociale Verzekeringsbank te Amsterdam op enige nader te organiseren bijeenkomsten voorlichting geven over de

gevolgen van het verdrag.

In Toronto en omgeving zal een en ander plaatsvinden omstreeks 20-23 juni 1987.

De regeling is voor u interessant:

1. Als u 65 jaar bent of wordt en:

— een Nederlands AOW pensioen heeft. Dit pensioen kan dan worden verhoogd met 2% van het volledige AOW pensioen voor elk jaar dat u (en uw echtgenoot en echtgenote) voor 1 januari 1957 in Nederland heeft gewoond of gewerkt.

— nog geen AOW pensioen heeft. Dan kunt u zo'n pensioen krijgen als u 65 jaar wordt, als u ooit na uw 15e verjaardag in Nederland heeft gewoond of gewerkt.

Om AOW pensioen over de jaren voor 1957 te kunnen krijgen, moet u na uw 59ste verjaardag 6 jaren in Canada en/of Nederland hebben gewoond.

2. Als u weduwe bent, dan kunt u een Nederlands weduwpensioen krijgen als uw man op de dag van zijn overlijden voor het Canada pensioen plan verzekerd was en hij na 1 oktober 1959 ooit in Nederland heeft gewoond of gewerkt.

Voor beide situaties genoemd onder 1 en 2 maakt het niet uit, of u de Nederlandse of Canadese nationaliteit hebt.

3. Een eenmaal in Canada toegekend Canadees pensioen behoudt u bij terugkeer naar Nederland.

4. Een Nederlandse AOW- of AWW pensioen moet worden aangevraagd bij de Sociale Verzekeringsbank, Postbus 77000, 1007 MG Amsterdam. Daar kunt u ook terecht voor een eventuele verhoging van uw pensioen.

Het Department of Health and Welfare kan u daarmee behulpzaam zijn.

Een nadere aankondiging omtrent datum, tijd en plaats van de bijeenkomst(en) volgt nog.

Frisian Picnic

On Wednesday, July 1, 1987, at

Pinehurst Conservation Park

on Highway 24A, in Paris, Ont.

Starting at 11 a.m.

Games and fun for everyone.

Dutch Toko's

33rd anniversary sale

168 Wyndham St., Guelph, Ont. 822-4690

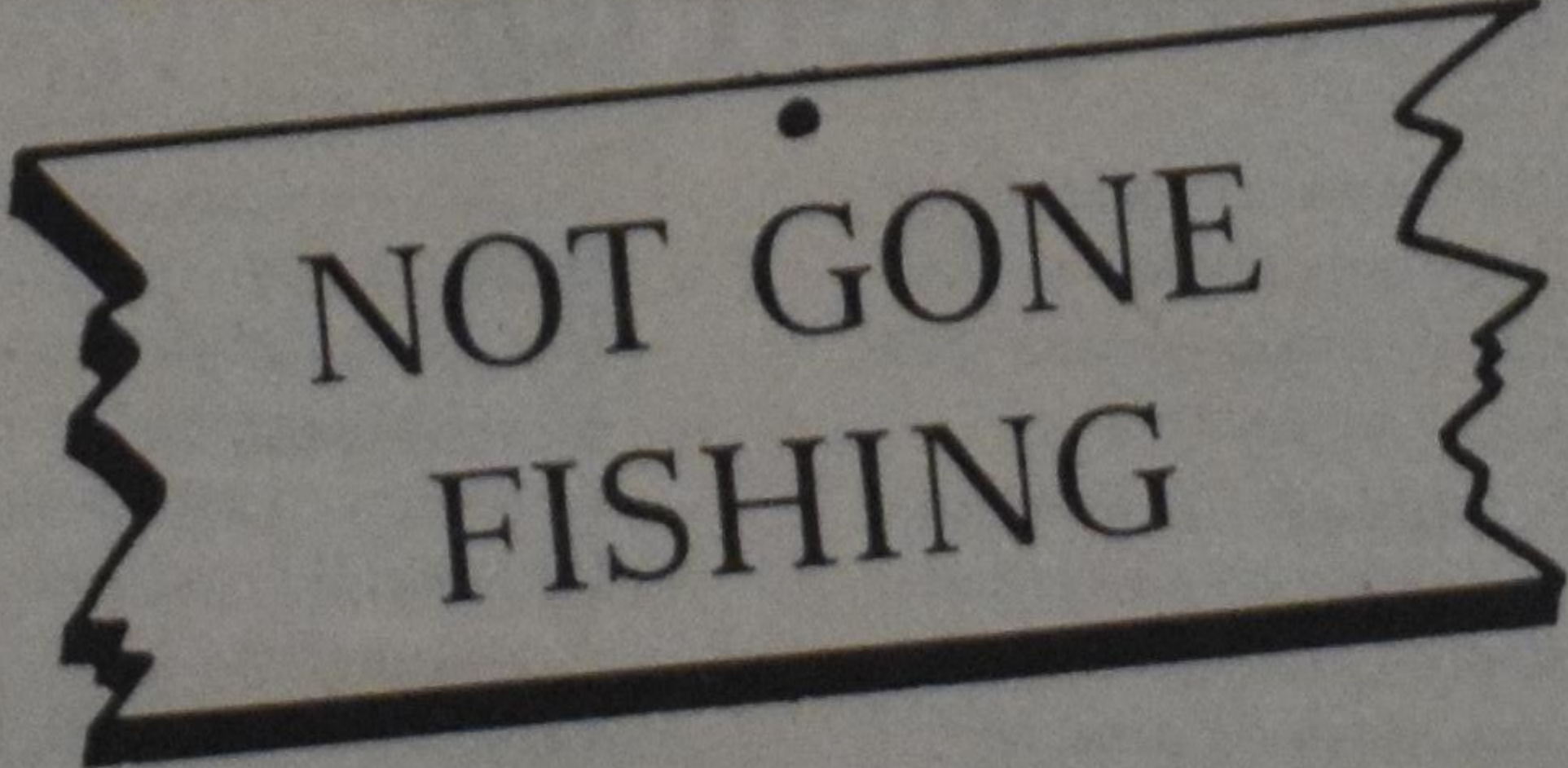
Mountain Plaza Mall, Hamilton, Ont.

383-2981

Sale until Saturday, June 13, 1987

Producent Gouda cheese:	mild	\$ 9.60/kg
	medium	\$10.70/kg
	aged	\$11.80/kg
	spiced	\$ 9.60/kg
	Frisian clove	\$10.70/kg
	Maasdam	\$12.40/kg
Beef salami:	\$3.99/lb.	\$8.80/kg
Country Meat's coil sausage:	\$2.19/lb.	\$4.83/kg
Maya all natural yogurt:	\$1.69	reg. \$2.25
(900 g)		
Almond filled cookies	\$1.39	reg. \$1.69
Rondo's or Cano's		
Douwe Egberts filter coffee:	\$3.98	reg. \$5.98
(250 g)		
California vegetable soup	2 pk./\$1.00	reg. 65¢ each
Pumpernickel (450 g)	79¢	reg. 98¢
De Ruyter's bakkers-speculaas	\$1.79	reg. \$2.09
Faam peppermint	4 rolls/99¢	reg. 40¢ each
Vander Meulen beschuit	59¢	reg. \$1.09

Many more specials in the store



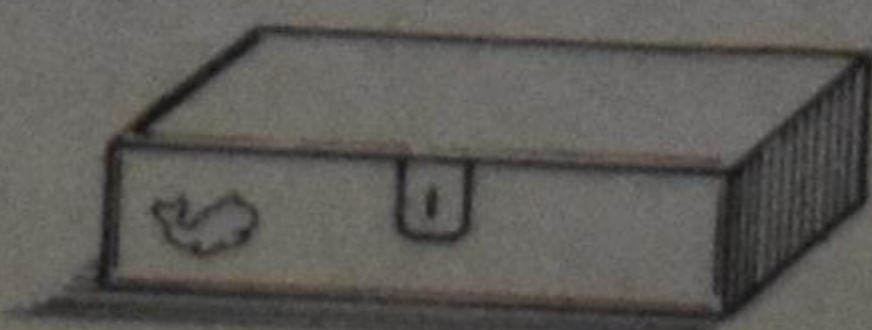
Drs. Mary Stewart Van Leeuwen and John Van Dyk won't be hanging out their "Gone Fishing" shingles this summer. Instead they'll be at ICS to lead those in the counselling and education professions through three weeks of refreshing ideas.

Join Dr. Van Leeuwen in a graduate level seminar on "The Person in Psychology." Her distinctly Christian approach has been described as "a challenging means of moulding a new psychology of great promise for the Christian community." **Mornings, June 29 through July 17.**

Explore what it means to "teach Christianly" with Dr. Van Dyk. In this graduate level seminar, he'll examine how classroom methods, curriculum, resources and relationships between teachers and students can contribute to helping children to become active disciples of Jesus. **Mornings, July 2 through 22.**

Transcripts, tuition fee, and registration forms must be sent to ICS by June 19. A late registration fee of \$25 applies.

For more information, please call ICS at (416) 979-2331 or write
229 College St.
Toronto, ON
M5T 1R4



Ziet u ook door dezelfde bril?

Op pagina 13 vindt u een advertentie waardoor u ons kunt helpen nieuwe abonnees te verwerven.

Vult u het even in? Bij voorbaat dank!

Dutch

Persoverzicht

Carl D. Tuyl



Zoals twee verliet de mensen na een periode van scheiding tot de overtuiging komen dat ze elkaar niet kunnen missen, zo kwam Frankrijk's Mitterand naar Canada, om zand te doen over gedane zaken die geen keer nemen. Het wrijft hier en daar nog wel wat — Frankrijk en Canada zijn het niet eens over wie in wiens water vist — maar het is weer aan.

★★★★

Calvinist Contact plaatste eerder in deze rubriek al een vraagteken achter het grondwetakkoord met Quebec. De bewoording is vager dan de bekendheid van de leeftijd van een verouderende filmster. Niemand weet het naadje van de kous. Bourassa heeft nu zelf gezegd dat hij precies wil weten wat de overeenkomst inhoudt in wettelijke taal. Hij wil de puntjes op de "i" zetten, hetgeen in andere woorden betekent dat ook hij twijfelt aan de ware betekenis achter de nogal duistere en onklare termen van het akkoord.

★★★★

Het verlanglijstje van de Minister van Defensie bevat een lange reeks van benodigdheden. Ottawa is van plan om het materiaal van onze strijdkrachten wat bij te vullen. Onder andere wordt er gesproken over tien onderzeeërs met kernuitrusting. Ook de luchtmacht krijgt

aanvullingen.

★★★★

Prime Minister Monsieur Brian Mulroney liet eens even zien dat hij niet Reagan's loopjongen is. In een toespraak voor vertegenwoordigers van NAVO-landen bekritiseerde hij het zogenaamde Amerikaanse "Star War" plan, een stokpaardje van President Reagan. En tegelijkertijd drong hij aan op meer vrijheid in de Sovjet Unie.

★★★★

Het Bureau voor de Statistiek konstateerde dat het aantal mensen van 75 jaar of ouder in Canada meer dan een miljoen bedraagt. De gemiddelde leeftijd is ook omhoog gegaan, een feit dat levensverzekeringsmaatschappijen tot vreugde stemt, en pensioenfondsen voor problemen stelt.

★★★★

De tarievenonderhandelingen met Amerika lopen op het ogenblik vast over vrijheid van investering. In de Kamer gaf de oppositie uiting aan de vrees dat de Canadese ekonomie nog meer onder Amerikaanse controle zou komen dan alreeds het geval is. De plaatsvervangende Prime Minister Don Mazankowski lapte die mogelijkheid aan zijn laars.

★★★★

In Hamilton, Ontario, mogen de poesen niet langer vrij rondlopen, ze moeten nu volgens een gemeentelijke verordening aan het lijntje gehouden worden. De verordening geldt ook voor katers. Het bedreigt volgens mij een oeroude rite van katers en poesen.

★★★★

De regering heeft Canada Post opgedragen om het tekort van \$183 miljoen volgend jaar maart kwijt te zijn. De vakbonden — en hoeveel zijn er wel niet in het postkantoor — werken daar graag aan mee. Ze zijn maar vast begonnen met plannen voor een staking te maken.

★★★★

Een dame in Scarborough, Ontario, trouwde de man van haar liefde. Als gevolg daarvan ging haar autoverzekering van \$700. per jaar omhoog tot \$2300. Het bleek dat haar nieuwe echtgenoot nogal riskant achter het stuur zat, en de bruid werd met hetzelfde sop overgoten door de verzekering. Ze overweegt nu de mogelijkheid om haar huwelijk ongeldig te laten verklaren.

★★★★

Kameraad Gorbachev was in Roemenië. Het heeft de laatste tijd niet geboterd tussen Roemenië en Rusland. De Roemenen hebben het niet op met Gorbachev's

demokratizeringsplannen. De Roemeense kommunisten vinden het veel eenvoudiger om zelf de lakens uit te delen en mensen die het er niet mee eens zijn in de bak te stoppen. Ze hebben het niet op met al dat nieuwerwetse gedoe uit Moskou. Gorbachev's bezoek is een poging tot verzoening.

★★★★

Een opinieonderzoek in Engeland toonde aan dat de meerderheid van de IJzeren Dame niet zo groot was als algemeen werd aangenomen. Volgens het onderzoek zou Thatcher het net halen, met de hakken over de sloot zagezgd.

★★★★

Er stond een interessant artikel in het Friesch Dagblad (nog steeds mijn favoriete krant) over het beroepingswerk in de Christelijk Gereformeerde Kerk in Nederland. Ds. Velema uit Nunspeet schrijft dat het beroepingswerk in die kerk verlamd is. De gemeenten vertonen de neiging om bij vakatures niet tot een beroep over te gaan. De gedachte dat men na een beroep wel eens voor een lange tijd met dezelfde man zou kunnen blijven

opgescheept en de financiële consequenties daarvan heeft de kerken tot een uitermate voorzichtig beleid gebracht. Er is namelijk in Nederland een predikanten-overschot.

★★★★

En in de Flevopolder komt een bijbels pretpark. Bezoekers kunnen er dan onder andere het schommelen van Noach's ark voelen. Ds. Blija reageert daarop in de Gereformeerde Kerkbode van de noordelijke vrijgemaakte kerken, en hij vraagt zich af of de bijbel zich wel daartoe leent. Hij voorziet een jongetje die zijn vader vraagt: "Pappa gaan we nog een keertje naar de zondvloed?"

★★★★

De zomer staat weer voor de deur. De geraniums bloeien al in ons tuintje. MartinAir kan het verkeer van en naar Holland niet bijhouden. Lange onderbroken zijn in de motteballen, en de fietsen komen tevoorschijn uit hun winterslaap. De geur van de barbecue's in de buurt bedreigen mijn af-en-aan diët, en de muggen hebben me alweer gestoken. Het komt me allemaal zo bekend voor ...

Carl Tuyl is predikant van de First Christian Reformed Church in Kingston, Ontario.

Laat uw licht schijnen (8)

J.A. Ader-Appels

Toen moest hij in de auto stappen met twee anderen. In Utrecht kwamen er nog drie gevangenen bij. Ik heb het mij alles laten vertellen door den man die hem doodschoot; ben zelf dien weg gegaan, naderhand. Ik had hem graag tegelijkertijd willen gaan. Er waren drie auto's. Even voor Veenendaal stopten zij weer. Gewapende soldaten sprongen erbij in. Zij reden door het spergebied en stopten op een plek onder hoge, zware boomen, bovenop een heuvel, die uitzag op de Geldersche vallei.

Hij kende ons land zoo goed! Zwierf soms dagenlang op zijn fiets over de Veluwe, den Utrechtschen heuvelrug. Als hij nog getwijfeld mocht hebben, dan wist hij het nu zeker. Er viel een loome regen op dien twintigsten November van het vorig jaar. Daar, onder de boomen, stond reeds een vuurpeleton van mariniers met geweren opgesteld. Hij dacht aan zijn kleinen jongen, aan allen die hem lief waren, aan mij: "Als ik je hier op aarde

niet meer terugzie, weet dan, dat ik tot mijn laatste ademhaling in liefde aan je zal denken," schreef hij.

Hij legde een vouw in zijn gezangboekje om ons eraan te herinneren, dat achter deze schijnbaar zoo satanische willekeur (zij waren gehaald omdat op deze plek een Duitscher aangeschoten was, maar waarschijnlijk hebben zij zelf nooit de reden geweten) toch God stond.

Het was bij Gez. 139 de laatste twee verzen, dat hij die vouw legde. (nu geplaatst in het "Liedboek der Kerken")

"Valt hier op aard geen musch dan met Uw wille, Heer, dat mijn hart zich met den troost dan stille, Dat Uwe zorg ook mij bewaart!"

Als God mij hoedt, Mijn schut en hulp wil wezen, Zoo heb ik niets in 't groot heeal te vreezen, Want Hij maakt alle dingen goed."

Toen stond hij daar op dien heuvel, zooals Mozes gestaan heeft op den berg Nebo: — geheel bereid en overgegeven:

Psalm 31:16a

Het is dan eerlijk waar, dat ik met stil vertrouwen Mijn tijd gegeven heb in Uwe hand En weet: er is niets waar ik op wil bouwen Dan slechts 't ontwaken in het Vaderland.

Vanaf den dag dat mijn verwonderd hart ging voelen Dat Gij het zijt Wiens liefde alles draagt, Zijt Gij geweest gezelschap van mijn geheim bedoelen, Heb ik aan U alleen mijn diepsten nood geklaagd.

Als kind heb ik met warm ontzag U aangebeden — Gij waart toen groot en toch zoo heel nabij — En later soms met vuur Uw Naam beleden Of fel geloochend bij het keeren van 't getij.

Bij 't opengaan van 's levens wijde vergezichten Heeft niemand meer dan Gij in mijn geluk gedeeld, Als mij verscheurden wonden, die geen mensch kan dichten Hebt gij, begrijpend, zacht mijn schuldig hoofd gestreeld.

En hebt aan mij het oud geheim onthuld dat weinigen slechts weten, Ofschoon het week op week in alle kerken wordt geleerd, Dat Gij, wie zelf zich dobbelaars en zwervers heeten, Als eigen kind'ren op het feest in Uwe woning eert.

En nu: Gij zult mij niet verlaten in mijn dood, Maar mij, — als nat de nevels zijn en koud het vale morgenrood — In eindeloos erbarmen voor eeuwig bergen in Uw schoot.

Pinksteren

O, Heilge Geest vergader wat verscheurd is maak ons allen één. Breng ons 't geloof in God verzamel ons om Christus heen.

Rigtje Dubbelhuis-Kooistra

Pinksteren

Het mensdom verstrooid bij de toren van Babel staat verstomd wanneer de Heil'ge Geest op aarde komt want de vergaderden allemaal, horen 't woord van God in hun eigen taal.

Rigtje Dubbelhuis-Kooistra

Hij stond daar met het gezicht op de glooiende heuvels en bosschen in de verte en de Geldersche vallei aan zijn voeten: het land dat hij had liefgehad en gediend: het land waar hij zijn leven voor gaf.

Maar daarbovenuit ging de plicht tot den medemensch, in reddende liefde, in opdracht van zijn Heer. Hij was met Hem verbonden in geloof: Een rank aan den wijnstok.

Hij heeft met zijn leven, en ook met zijn offerbereidheid tot in den dood, God verheerlijkt.

"Laat uw licht alzo schijnen voor de menschen, dat zij uw goede werken mogen zien en uw Vader die in de hemelen is, verheerlijken."

In memoriam 20 nov. 1944, Ds. B.J. Ader



Onder de streep

John Van Harmelen

Leid vriend'lijk licht ... (2)

Toen Newman terugkwam van zijn reis naar het zuiden werd hij meteen geannexeerd als de leider van de Hoogkerkelijke Partij, die vanaf dat ogenblik ook wel "The Tractarian Movement" werd genoemd omdat men door het schrijven en verspreiden van tractaten de massa wilde bereiken.

Verschillende aspecten van de leer der kerk werden belicht om de gemeentelieden te stimuleren trouw te zijn aan de kerk, die als een moeder voor haar kinderen zorgt. Het eigenaardige was dat de tractaten vooral die aspecten van de kerkelijke leer behandelden, die een min of meer roomse geest ademden. Zoals b.v. de apostolische successie, dat is de roomse leer van de onafgebroken opeenvolging der bisschoppen, sinds Petrus de eerste bisschop van Rome was. En ook is er een tractaat dat handelt over de voortgaande openbaring van de waarheid door deze apostolische kerk, de paus kon de leer uitbreiden als hij "ex cathedra" ging spreken.

Ook legde men een nauw verband tussen het gebruik van de sacramenten en het schenken van vergeving van zonden door de kerk. Hoe kon dat eigenlijk allemaal aan de orde komen? De reden daarvan

ligt in het feit, dat de Staatskerk in Engeland onder de begunstiging van Koningin Elisabeth (1558-1603) uit de Reformatie is voortgekomen. Die Reformatie is echter slechts halverwege doorgevoerd, in haar belijdenis is zij in hoofdzaak gereformeerd. De leer is vastgelegd in de 39 artikelen, die zich ten nauwste aansluiten bij de Augsburgsche Confessie (1530). In haar kerkinrichting is de kerk rooms en hiërarchisch gebleven. Die kerkinrichting is vastgesteld in het "Book of Common Prayer" (Algemeen gebedenboek).

John Henry Newman deed, met behulp van anderen b.v. prof. Pusey, alles wat hij kon om het geestelijk peil van de gemeenten te verhogen. Zij pleitten ook voor een nauwe relatie tussen kerk en staat. Zij wilden een deftige kerk. Ze vonden dat het de methodisten teveel aan waardigheid ontbrak. Die wilden echter van een verroomsing van de kerk niets weten. Er kwam ook een crisis toen prof. Pusey een tractaat schreef over de roomse leer der transsubstantiatie. En deze leer verdedigde hij! Het schrijven van tractaten werd de Hoogkerkelijke Partijleiders niet in dank afgenomen. Zeker, er waren geestelijken die de verroomsing of romanisatie

toejuichten en overgingen naar de Rooms Catholieke Kerk. Vooral de eenheid van de kerk lokte hen.

"Tract 90" werd de laatste van de tractaten die uitgegeven werden door het Tractarian Movement. De gewone man, wiens achterdocht over het geloof van de Tractarians was opgewekt door Isaac Williams' tract "Maak ruimte voor de mededeling van godsdienstige kennis" was terdege gealarmeerd door de Jezuietische manier waarop de voorgestelde interpretaties van de geloofsartikelen naar voren werden gebracht.

Er kwam een protest van "the heads of houses" van Oxford; vragen werden gesteld in het Parlement; de Bisschop van Oxford kwam tussenbeide; en Newman eindigde met tract 90 de uitgave van tracts. Dat was in 1841. Newman legde zijn ambt als professor neer in 1843, en 1845 was het jaar waarin hij aangenomen werd als lid van de Roomse Kerk. Dit werd door velen betreurd. (cf. Tract XC Documents of the Christian Church, blz. 435)

Een man als prof. Pusey, hoogleraar in het Hebreeuws aan de Oxford Universiteit, een voorman in "The Oxford Movement," werd niet Rooms, en bleef lid van de Engelse Staatskerk, hoewel hij om zo te zeggen veel roomser was dan John Henry Newman.

Newman wordt nog steeds in de kerkgeschiedenis genoemd, omdat hij zo echt Engels was en zo vroom, echt een "saint," een heilige. Zijn gedicht *Leid vriend'lijk licht* heeft daaraan ook veel bijgedragen.

Men heeft wel eens gezegd dat dit gedicht jonge mensen niet aanspoort tot nadenken. Ik vond echter een uitspraak van iemand die een bloemlezing heeft samengesteld van wereldberoemde schilderijen, dichtkunst, hymns en verhalen, Cynthia Pearl Maus, die in haar anthologie (bloemlezing) "Christ and the fine arts" schrijft: "Ik was in de gelegenheid om enkele duizenden jonge mensen te ondervragen of zij door dit gedicht niet werden aangespoord tot geloofsverzekering nadenken. En ik moet er nog steeds een vinden die niet positief antwoordt op mijn vragen.

Dat komt ongetwijfeld door het feit dat dit gedicht één van de weinige hymns is die ingaat op de individuele noden van jonge mensen gedurende de spanning in hun "Sturm and Drang" periode.

Tegen het einde van deze periode voltooien de jonge mensen hun studie en trachten een plaats te krijgen in de maatschappij. In zo'n periode

krijgen ze te maken met onzekerheden. Dit gedicht wil hen helpen om sterk te zijn bij het aftasten van de weg en het hebben van verlangens die nog niet vervuld zijn. Het zal hen zelfvertrouwen geven en moed want zij kunnen er van verzekerd zijn dat God hen zal leiden." (blz. 348)

★ ★ ★

In 1846 vindt u John Henry Newman als priester in Rome. Men wist in Rome wel wat men met zulke begaafde en bekwame personen als John Henry Newman moest doen. Na zijn aanstelling als priester ging hij terug naar Engeland en hielp bij de stichting van een Oratorium (een plaats om te bidden) dat uitgroeide tot een klooster.

Daarna vindt u hem voor een

periode van vier jaar als de rector van de universiteit te Dublin. Toen ging hij terug naar het bovengenoemde klooster (te Edgbaston, dicht bij Birmingham) waar hij werkte onder bekeerlingen.

In 1870 verklaarde hij zich tegen het leerstuk van de onfeilbaarheid van de paus. In 1879 werd hij door paus Leo XIII tot kardinaal benoemd hiermee eindigde, wat Newman noemde "een periode waarin ik een eenzaam en een teleurgesteld leven leefde." Hij stierf 11 augustus 1890 te Edgbaston.

In het *Book of Common Prayer* zijn twee van zijn gedichten opgenomen, 1. nr. 384: Praise to the Holiest in the height. (In het Liedboek voor de Kerken)

2. nr. 519: Lead, Kindly Light amid the encircling gloom.

Praise to the Holiest of the height

1. O Hoogt'en diepte, looft nu God,
aanbidt zijn heiligheid!
Zijn woord werd nimmer nog gepeild,
zijn weg is majesteit.

2. O wond're liefde, o wijsheid Gods,
toen zond' ons 't licht benam,
hebt Gij 't verlossend pad gebaad:
een tweede Adam kwam.

3. De liefde is zo wijs en goed:
wat eens in Adam viel,
ons menselijke vlees en bloed,
wordt leven weer en ziel.

4. Ja, meer dan ziel en leven zijn
gegend aan bloed en vlees:
God-zelf zal in ons wezen zijn,
zijn ademende Geest!

5. Hij die voor ons gestreden heeft
alleen, man tegen man,
als God en mens geleden heeft
wat niemand lijden kan.

6. in het verborgene van de hof,
aan 't kruis in stervensnood,
heeft Hij aan ons de weg geleerd
door lijden en door dood.

7. O hoogt'en diepte, looft nu God,
aanbidt zijn heiligheid!
Zijn woord werd nimmer nog gepeild,
zijn weg is veiligheid.

John Henry Newman (1801-1890)
Book of Common Prayer nr. 384
Liedboek voor de Kerken nr. 461

Het wonder

I.
Zij bouwden aan hun toren tot een teken
Van heerschappij, kennende goed en kwaad,
Dat van zonsondergang tot dageraad
Bevamen zou het rond der hemelstreken.

Zij bouwden, bouwden — en toen zij de maat
Der transen tot de wolken zagen steken,
Ving ieders stem, extatisch, aan te spreken
In eigen taal van eigen grootse daad.

En 't vreemde wonder rees: uit wat vereende,
Het woord van God geleerd, wies een vervreemden,
Tot er niets restte dan een kreet van pijn.

En tevergeefs verpulverd tot historie
Zonk steen na steen, zwaar van zijn eigen glorie,
Om in het woord dood en verdoemd te zijn.

II.
Uit alle landen kwamen zij tezamen,
Vreemden die zochten naar het oud verbond.
Zij spraken talen die men niet verstond
En zij verstonden niet bij wie zij kwamen.

Maar toen de Pinksterdag hen biddend vond
— Uit één verlangen kwamen zij tezamen —,
Wat was dat vuur dat zij opeens vernamen?
Wat was dat waaien dat hen plots omstond?

Het waren, alle vreemdlingschap ten trots,
Woorden die spraken van de daden Gods:
Hun woorden waren 't, maar opnieuw begonnen
Als uit Gods eigen mond — uit eenzaamheid
Tot eeuwig leven in de Geest bevrijd,
Omdat het Woord de dood had overwonnen.

Muus Jacobse,
Uit: *Bijbelse Gedichten*

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Books/Meditation

Psychology

Tackling the treatment of the human person

The Person in Psychology, A Contemporary Christian Evaluation, Mary Stewart Van Leeuwen. Published by William B. Eerdmans Publishing Co., Grand Rapids, Mich., U.S.A., 1985; 264 pp. Reviewed by Harry Van Belle, Hamilton, Ontario.

Dr. Mary Stewart Van Leeuwen is a Christian psychologist who is currently Professor of Interdisciplinary Studies at Calvin College. She has written a good, important and exceedingly readable book. In it she critically evaluates the dominant themes of contemporary psychology from a biblical view of man.

I am pleased with the book because it tackles what is perhaps the central problem in historically grown psychology: its treatment of the human person. It sketches the history of the problem and shows its philosophic and religious underpinnings. It also demonstrates the implications of this problem for all of psychology, for its subdisciplines and for life as a whole. It is a comprehensive treatment of psychology from out of a clearly Christian position.

The view of man

Van Leeuwen's thesis is that anthropology, or the way one views man or the human person, centrally influences one's view and practice of psychology. By means of a wealth of material drawn from philosophy, psychology and biblical studies she convincingly argues that the current methodology of psychology, or the way it studies its phenomena needs reform.

For many decades now,

psychology has been dominated by a philosophy of science called "Positivism." It decreed that the only legitimate way of studying psychological phenomena was the experimental method. It thereby eliminated at the outset such personal characteristics as reflexivity, activity and moral responsibility from the purview of psychology, because it views the experimental subject as non-reflective, passive and determined. This view of the person has recently begun to be challenged by a new philosophy of science called "Postmodernism" or "Postpositivism." It pleads for a liberalization of research methodology to include methods of study which are more friendly to the human person.

Encourages Christians to enter the field

It is a fact that Christians have by and large avoided research in psychology as a career option. Most of them are clinical, or counselling psychologists rather than research psychologists. Van Leeuwen urges Christians to take advantage of the current mood of liberalization and reform in psychology, to enter the field of psychological research and thereby to help shape its reform in a more biblical direction.

Van Leeuwen herself is a model of such a Christian research psychologist. She is obviously conversant with all the facets of psychology and not just with her own subspecialty of social psychology. Her book demonstrates her additional knowledge of such topics as: the mind-body problem, learning psychology, cognitive psychology, artificial intelligence and personality

psychology.

She also shows a profound sense of the history of the field. For example, unlike the usual style of textbooks, she does not start her description of the history of psychology with the Greeks, but rather with the Mesopotamians and the people of the Far East. By doing this she is able to demonstrate that psychology was at one time an integral part of religion, a fact that got lost in the more positivistic treatments of its history. In this way she is able to demonstrate the influence of Christianity on present day psychology more easily as well.

Respect for others

Her exposition style also demonstrates her Christian character. At no time in the book does she set up her opponents as straw (wo)men, but shows equal respect for the views of Christians and non-Christians alike. Even though her own preference for a Christian methodology in psychology goes clearly in the direction of a "human science ideal" she readily acknowledges that a multiplicity of Christian approaches is possible.

All these factors, and others, demonstrate that Mary Stewart Van Leeuwen has not only read the scriptures but has also taken them to heart. Even though I do have points of criticism about the book, I feel no need to raise them here.

Van Leeuwen has written a book that may profitably be bought and read by Christian psychologists, philosophers, theologians, pastors, teachers and informed laypersons. She has done a good work unto the Lord in psychology.

Friends of God



Wayne Brouwer

Convincing proofs

In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day He was taken up to heaven, after giving instructions through the Holy Spirit to the apostles He had chosen. After His suffering, He showed Himself to these men and gave many convincing proofs that He was alive. He appeared to them over a period of 40 days and spoke about the Kingdom of God. (Acts 1:1-3)

If you tell a man that there are 581,678,934,341 stars in the universe, he'll believe you. But if a sign says, "Wet Paint," he has to make a personal investigation!

Doubt is humanity's residual safeguard against the lie of sin. In a world where truth is a precious small commodity, only doubt will help to sift through the rubble of collapsed dreams and find firm pegs upon which we can hang the essentials of our existence. Otherwise, as Walter Bagehot noted, "We all come down to dinner, but each has a room to himself."

More facts

The 40 days between Easter and Jesus' Ascension was a period of doubt for the first disciples. Luke ends volume 1 of his "salvation-in-history" narrative with the striking statement that some of the disciples doubted Jesus' resurrection "because of joy and amazement." (Luke 24:41) Even in their desire to believe what their senses shouted, their hearts trembled.

What was the antidote to this situation? More facts, to be sure. Forty days of seeing and touching to offset the 40 years of aimless wandering in Israel's heritage. Forty days of hearing and responding to negate the powers of Satanic temptation in Jesus' early ministry. Forty days of eating and drinking with the One who had fellowshiped that long with Moses on the thundering mountain of Sinai as a promise of the feasts of heaven and earth yet to come. The facts were clear — Jesus was alive and well on planet earth.

Kingdom insight

But facts were not enough. Jesus' resurrection amounted to a freak attraction in a travelling circus if it was to be taken by itself. Doubt gave way to belief that this strange opening of a tomb could happen for one very special person, but it was a curious oddity that would not be repeated. Even Lazarus was getting older; how often could he be awakened from recurring bouts of death?

No, facts were not enough. But Jesus fed His disciples with more than facts. He "spoke to them about the Kingdom of God!" His resurrection was only a small part of a larger drama being played out. Doubt is not the ultimate and final test of reality; reality itself has a focus and goal which is beyond the scope of temporal doubt.

"Here comes the Kingdom of God, boys!" And suddenly, as the glassy-eyed boys put on the glasses of the Kingdom, doubt was no longer needed. As they looked around them with new insights, they noticed that each disciple of Jesus wore a name-tag that said "Theophilus" — friend of God!

Wayne Brouwer is pastor of First Christian Reformed Church in London, Ontario.



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